

THE
REAL HISTORY
OF THE
ROSI CRUCIANS

FOUNDED ON THEIR OWN MANUSCRIPTS,
AND ON FACTS AND DOCUMENTS COLLECTED FROM THE
WRITINGS OF INITIATED MASTERS

BY

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PREFACE.

BEHIND the broad tale of human history there flows the steadily unobtrusive of the world's evolution, which frequently determines in the depths the changes that take place upon the surface. These evolutions have operated in all ages and among all nations, and tradition has invariably recorded in them the possession of important knowledge in the religious, scientific or political order according to the various characters of their possessions. The mystery which accompanied them has invested them with a magical glamour and charm that to some extent well accounts for the extravagant growth of legend about the Ancient Mysteries, the Temples, the Pyramids, and the Hieroglyphs, above all, who was the most singular in the nature of their accessible claims and in the mystery which envelopes them.

"A tale of poetic splendour," says Herodotus,¹ "enriches the Order of the Universe"; the magic light of fairy play veiled their ghastly day-dreams, while the mystery in which they shrouded themselves lends additional attraction to their history. Yet their brilliancy was that of a meteor. It just flashed across the realm of imagination and intellect, and vanished for ever; yet, however, without leaving behind some permanent and lovely traces of its fiery passage. . . . Poetry and romance are deeply

¹ "Sweetest treasure of all ages and countries."

attached to the Rosicrucians for many a thousand centuries. The literature of every European country contains hundreds of pleasing fictions, whose machinery has been borrowed from their system of philosophy, though that itself has passed away.*

The facts and documents concerning the Fraternity of the Rose Cross, or of the Golden and Blue Cross, as it is called by Sigismund Röhren,[†] are absolutely unknown to English readers. Even well-informed people will learn with astonishment the extent and variety of the Rosicrucian literature which literature has here buried in two pamphlets, written in the old German tongue, and in the Latin commentaries of the later alchemists. The stray gleams of casual information which may be gleaned from popular encyclopædias cannot be said to convey any real knowledge, while the essay of Thomas De Quincy on the "Rosicrucians and Freemasons," though valuable as the work of a vigorous penman of English prose composition, is a mere transcript from an exploded German source, whose facts are borrowed in the interests of a somewhat arbitrary hypothesis. The only writer in this country who claims to have treated the subject seriously and at length is Baylyne Jennings, who, in "The Rosicrucians, their Rules and Mysteries," &c., seems bound up in the history of the Order. This book, however, so far from affording any information on the questions it professes to deal with, "keeps guard over" [‡] the secrets of the Fraternity, and is

* "Die Wackelheit und Willkürigkeit, Beschaffenheit der Philosophischen Schulen, der Beschaffenheit von dem Orden der Goldenen und Blauen Kreuzes." 1716.

† "No student of occult philosophy need fear that we shall most carefully keep guard—standing ready for to speak even those other and more reasonable systems which are connected with our subject.

single a mass of ill-digested articles concerning Platonism and Free-Will, the Royal Tyrone of Ireland and European Symbolism, clothed with a decorative assumption of moral knowledge as an exposition of Emersonian philosophy.¹

The professed interest was manifested in all branches of systems, the tendency, in particular, of many cultured minds towards those metaphysical conceptions which are at the base of the idealistic system, the very general opinion that other systems than that of manufacturing gold are to be found in the Emerson's Box of Hermits and Emersonian dogmas,² make it evident that the time has come to select the mass of material which exists for the elucidation of this curious problem of European history, and to deposit the mysterious Evolutionism as they are revealed in their own manifestoes and in the writings of those men who were directly or indirectly in connection with them. Such a publication will take the subject out of the hands of unqualified writers, and of the self-satisfied pseudo-philosophers who trade upon the ignorance and credulity of their readers.

As the result of extensive research, I have succeeded

¹ In writing an alleged edition of this work, published in 1871, the *Platonism Reviewer* remarks:—"In the 'Emersonian' we have now access perhaps for the first time to truth that it has ever been our fortune to reach." . . . It reflects great deal of discreditable information on very many subjects. . . . But the one subject on which we have really sought information on the pages of the *Emersonian*. . . . The whole book is an almost perfect mass of passages and illustrations, the most of which are authentic in, or would be, given. And through the whole runs a very remarkable under-current."—*W. H. N. S.*, vol. I., p. 166.

² On this point see:—"A suggestive Inquiry into the European Mystery and Mystery," published anonymously in the year 1861, in London, and Richard's "Emersonian Mystery," also anonymous, New York, 1861.

in describing several books and manuscripts in the Library of the British Museum, whose catalogue, so far as I am aware, has been unknown to previous investigators, while others, including different copies and accounts of the "Universal Declaration," as well as original editions of the "Covenant Marriage of Christian King Oron," which are not in the Library Catalogue, though less generally known, I have met with in a long series of German pamphlets belonging to the first quarter of the seventeenth century. These, with all other important and available texts and documents, I have carefully collected and now publish them in the present volume, either connected or in order according to their value, and I offer for the first time in the literature of the subject the *Historicum* represented by themselves. I show that I have performed my task in a systematic but impartial manner, purged from the bias of any particular theory, and above all unobscured by the pretensions to superior knowledge, which scholars have never been able to withstand.

INTRODUCTION.

"*Is there such a thing as well explained words?*"—*Etymologic diction*

"*La chose qui a été de tout temps l'oubliée de la langue, de la vie, de l'esprit et du plaisir, représentant également toutes les particularités constitutives de la civilisation. . . .* *Remède à tout, à la guerre, à la peste, à la famine, à la mort.*"—*Etymologic diction*

THESE derivations are offered of the name *Eschwe*—*chick*. The first, which is certainly the most obvious, deduces it from the venerable founder of the order, Christian Eschwehren. I shall show, however, that the history of this passage is evidently mythical or alligorical, and therefore this explanation merely solves the inquiry a step removed to the question, What is the etymology of *Eschwehren*? The second derivation proposed is from the Latin words *Esu*, *deu*, and *Esu*, *esum*. This has been maintained by Moskovs, who is followed by Esu's *Encyclopædia*, and other publications. The argument in its favor may be fairly represented by the following quotation:—"Of all natural bodies, *deu* was deemed the most powerful element of gold, and the *esum*, or dissolved language, was equivalent to light, because the figure of a cross subsists in the same lines the three letters of which the word *lux*, or light, is composed. Now, *lux* is called . . . the seed or monument of the red dragon, as, in other words, that green and rayed light, which, when properly

digested and modified, produce gold. There is, indeed, if this etymology be admitted, that a Jesuitical philosopher is one who by the intervention and assistance of the *div*, seeks for light, or, in other words, the substance called the *Philosopher's Stone*.¹

This opinion suggests the importance attached to the *div* of the alchemists. The universal diamond has figured under various names, of which one is by no means most-general; the comprehensive "*London Alchemist*" does not mention it. According to Gassio in *Teatr*, or the "*Perfumeiro Hermetico*," *Div*, simply so called, signifies Mercury. *Div* of the Philosophers is the matter of the stone when under the manipulation of the artist, and chiefly during its revolutions in the philosophy. The White and Coloured *Div* of the West is the philosophical stone patented to the Whites. Medicine derived its origin from *Prata Chymica*,² and from a writer in *Journal de Bonaparte*'s "*Confession de Philopon*,"³ who confesses that he knew nothing whatsoever of the Jesuitism till the task of speaking on the subject was imposed on him by the *Revue Philosophique*. He says:—" *Div*, the most powerful diamond of gold which is to be found among natural and non-artificial substances, is seeking also for light, combined and rendered composed, when it is artistically concocted and digested in the *div* vessel during a suitable period it is the true manipulation of the Red Dragon, i. e., of gold, the true matter of the Philosophers. The mystery denoting its beginning is properly the miserable age of this world, caused them to adopt the name *Prata de la Rote Croix*." The mystery itself

¹ *Medicine*, Book iv., sect. ii.

² "*Revue Philosophique Philopon*," vol. iii., pp. 46, 461.

³ "*Confession de Bonaparte de Bonaparte*," vol. i. p. 109.

of the Society, F. B. C., has been accordingly interpreted. *Frederic Barre Cross*, the Brotherhood of the Goodwill or Goodwill Tree, but the explanation has little probability in itself.

"Several elements," says Pomeroy, in his "*Discussions Alpha-Hermetique*," "have regarded the dew of May and September as the matter of the *Magnum Opus*, influenced directly by the opinion of various authors that dew was the essence of the universal spirit of Nature. . . . But when we seriously study the texts of the true philosophers, wherever they make reference to dew, we are soon convinced that they only speak of it by a similitude, and that therein is symbolic, that is, it is the universal water condensed into vapour within the sun, and precipitated at the bottom in the form of fine rain. Thus when they write of the dew of the month of May, they are referring to that of their philosophic Spring, which is generated by the power of the universal Zodiac, which differs from the ordinary astronomical Zodiac. Philothesus has positively said that their dew is their universal water rising from polarisation."

The third derivation is that which was generally adopted, even from the beginning, by writers directly or indirectly connected with the Rosicrucians. It deduces the term in question from the words *rose*, *rose*, and *rose*. This is supported by various citations of the society's authentic documents, which characterize it as the Brotherhood of the Rose-Cross, that is, the Rose-Cross, or *Frederic Barre Cross*, according to the "*Orthodox Example*," terms quite conflicting the conception of dew, which in German is *Thau*, while in Latin the Brothers of the Dew Cross would be *Frederic Barre Cross*. This derivation is also supported by the supposed speech of the Order, where "certain,

monogram, or jewel," says Geoffrey Higgins, "is a Red Rose on a Cross, thus:—



When it can be done it is ornamented with a glory and placed on a calvary. When it is more appraised and made of coral, pearl, ruby, or red glass, the calvary and glory are generally omitted."¹

Mr. Hargrove Jennings, who borrows the whole of this passage,² without acknowledgment of any kind, also tells us that "the jewel of the Brethrenhood is formed of a transparent red stone with a red rose on one side and a red cross on the other—thus it is a crucified rose."

All deviations, however, are to some extent doubtful and tentative. The official publications of the Society are contained in the "*Anna Fraternalis*," and in the "*Constitutio Fraternalis*," which, in their original editions, appear to describe it simply as the *Fraternitas de B. C.*, while the mottoes of its leaders are given as *C. R.* "The Chemical Synthesis of Christian Rosenkreuz," published anonymously at Strasbourg in 1818, and undoubtedly connected with the order, seems to identify it as the Brotherhood of the Rose Cross and its founder as Father Roskrucius. These dangerous hints at any time were immediately adopted in Germany, and they appear in the subsequent editions of both works.

¹ *Annals*, iv., p. 163.

² "The Brethrenhood," *ib.*, p. 164. 182. 1826.

letter, though as early as 1818 I find Michael Milner, the abbot, expressing a different opinion on this point in his "*Thomas Jones, hoc est, De Legibus Protestantis R. C. Tractatus*." "The long name elapsed, when the Society first became known by that which was written, before an interpreter came forward who compared these letters to signify the Rose Cross, as which opinion the reader remains till this present, notwithstanding that the Fathers in subsequent writings do allow it to be apparently discontinued, and testify that the letters R. C. denote the name of their first interpreter." If the goal of our man could survive that of another and behold formed therein the idea or symbol and intelligible form, there would be no necessity for speech or writing among men. But this being denied to us while we submit to this corporeal nature, though divinity granted to pure intelligences, we explain our rational conceptions one to another by the symbols of language and writing. Therefore letters are of high efficacy when they embrace a whole society and maintain order therein, not as an opportunity afforded to the curious to draw names from foreign names, not from familiar relations, not from place persons, not from persons the secrets of affairs."

Proposing his conclusions, he says:—"I am no seer nor prophet, notwithstanding that now I peruse of the laws, and expand a few brief hours in the shadow of Parmesan, nevertheless, if I am not, I have solidified the significance of the characters R. C. in the margins of the sixth book of the Symbols of the Golden Table. I explain Pappus, and C, if the name not the word be considered,

¹ The "*Prima Philosophia*" makes use of the symbols R. B., after words of R. C., C. R. C., &c., to designate their transfer.

idea. Let the ROMANIAN OF THE ARCHA be the key to this. Lo, I give thee the ROMANIAN¹ of wood, all we apply it to. Open if thou canst. . . . Is not this the hoof of the Red Lion or the drop of the Hypocrite's fountain? French the ludicrous jargon we discuss, however, an analogy with the Rose symbolism. Chaucer tradition is firm in that the Red Rose spring from the blood of Adam, but Pagan was a magical herb which spring from the blood of Melchior, and the fountain of Hypocrite was produced by a stroke of the hoof of Pagan.

In England the pseudonymous author of the "*Romanian Roman*," who is supposed to be Robert Field, gives a purely religious explanation of the Rose-Cross symbol, asserting it to mean "the Cross sprinkled with the holy blood of Christ."² The general consensus of opinion is probably in harmful interpretations, and we may therefore safely take the words *Rose* and *Cross* as explanatory of the name *Romanian*, and by *Frederic E. C.* we may understand *Frederic Rose Cross*, despite the silence of the authorities and the protests of individual scholars.

The next question which arises is the significance of this various symbol—a Red Rose allied to a red, or, according to some writers, a golden cross. This question cannot be definitely answered. The characteristic sign of a secret society will be naturally as mysterious as well as the special meaning which the society may attach to it, but some intelligence in interpreting it can perhaps be gleaned from its study in well accepted symbolism. Now, the Rose and the Cross, in their separate significances, are symbols of the most primary importance and the highest category

¹ Therefore he interprets the letters F.R.C. to mean Faith, Religion, and Charity. See Remondet, "*Confraternité Perle*," p. 108.

Thence Silver Rose, called Terebinth Tree, in the Paradise of the Indians. "This Paradise is a garden or heaven, to which selected spirits are first admitted on their ascent from the terrestrial sphere. The Rose contains the images of two women, as bright and fair as a pearl, but these two are only one, though appearing as if distinct according to the medium, selected or terrestrial, through which they are viewed. In the first aspect she is called the Lady of the North, or the other, the Lady of the Tropic, or the Spirit of Tropic. In the center of this Silver Rose, God has his permanent residence."

A correspondence will be readily recognized between the divine woman or virgin—two and yet one, who seems to signify the Virgin, the Spirit of Wisdom, and the Spirit of Truth—and the revealed word of the Spirit in the Apocalypse, the *Agapote* put on an *Albino* profile, as it is called in the sublime Adamic scripture of the Latin Church. The mystical Rose in the center of the allegorical garden is continually met with in legends. Buddha is said to have been crucified for robbing a garden of a flower,¹ and after a common failure of psychology, the divine Avatar of the Indians is heartlessly bludgeoned with the object for which he suffered, and he becomes himself "a flower, a Rose, a Palm, a Lotus, or Lily." Thus he is the Rose crucified, and we must look to the far East for the origin of the Rosicrucian wisdom. According to Geoffrey Higgins, this is "the Rose of Heaven, of Truth, and of Science, crucified for the salvation of man—crucified," he declares, "in the heavens at the vernal equinox." In this connection we may remember the

¹The same story is told of Isis, who was crucified by the heathens of the Indian Paradise for having robbed it.

Quercus legend that Chrys was created in the Euphrates, and in Flaxworth, according to St. Jerome, signified the flower, and was translated Daniel, "the vineyard or garden of God." Jews of Flaxworth, by a common extension of the symbolism, in consequence identified it with created flower.¹

In classical fable, the garden of Molos, the King of the Phrygians, was situated at the foot of Mount Nemus, and was glorified by the presence of roses with scaly petals, which exhaled an extraordinary fragrance. Here, the rose was sacred to Thracian, or Bacchus, and Bacchus endowed Molos with the power of transmuting everything into gold, so here is a direct connection between the Rose and Aikony.

In the Metamorphosis of Apuleius, Lucius is restored to his human shape by devouring a chaplet of roses. Everywhere the same typology meets us. The Persian Eve shamed by plucking roses, which are also called *Frut del Japhet*.² A marriage from heaven announced to the Mexican Eve that she will bear a son who shall imitate the serpent's head, he presents her with a Rose, and this gift was followed by an Age of Rose, as in India there was the Age of the Lotus.

There are occasional allusions to the Rose in the Hebrew Scriptures, but it is used as a poetic image rather than as a sacred symbol, and as such it has been always as high esteem with poets.³

¹ Profane like Molos considers the most noble to be Argen, and especially to have most empty a spring of flowers.

² "Metamorphosis," vol. vi., p. 166.

³ The Poet is in connection with the nightingale. "Poetides says that the bird when a plaintive cry whenever the flower is gathered, and that it will never cease the plant in the spring time, till, overpowered with its fragrance, it falls sensation to the ground. The Rose is supposed to have first been in fact at the opening song of the nightingale. The song phase a hundred of fragrant buds

In the west it appears for the first time as allegorical literature as the central figure in the "four-square garden" of the ancient "Romance of the Rose." The first part of this poem was written by Guillaume de Lorris before the year 1250, and it was completed by Jean de Meung, whose death occurred in the year 1310, according to the general opinion. This extraordinary work, one of universal popularity, is supposed by some of its commentators to reflect of an alchemical interpretation, and openly professes the principles of the *Mystique Opus*.¹ The garden, or *arquet*, which contains the Rose, is richly sculptured on its outer walls with symbolical figures of Nature, Temper, Humour, Circumstances, Accidents, Error, Solitude, Age, Hypocrisy, Poverty—all the vices and species of mortality. Nature opens the gate to him, Movement greets him and draws him into the dates, and then he beholds the God of Love, accompanied by Four-Square, a youth who carries his bow and arrows, by Beauty, Wealth, Poverty, Fickleness, Courtesy, etc. The lover, while he is contemplating the loveliness of the Rose,

Qu'il voit et reconnaît et de l'herbe
 Des ballons et quatre poles,
 Que Nature par grand miracle
 Lui a mis en son tice.

and thence beholds the nightingale, says the French poet: "Yet he retains not in his constant and faithful heart, for more than the sweet breath of his beloved Rose."—*Friend*, "Flowers and Herbs (June)." There is a French Feast of Rose, which lasts the whole time the Rose is in bloom.

¹ See in particular the verses 1004 to 1007, and the speech of *Quatre*.

"Jean de Meung," says Laugel in *Précis* in his "*Manière de la Philosophie Moralisée*," mentioned in the *Curios* and in *Paris* in the parchment of John XXII, and according to the Index of the time was related to the various sciences, and in particular to Hermetic Philosophy. It contained two sections called "*Science's Remembrance to the Alchemist*," and "*The Alchemist's Answer to Nature*."

Le nez est droit comme une
 Et pas comme est le fronton,
 Et qu'il ne s'élève vers vous
 L'air de la face n'est pas
 Le nez est tel un nez,
 Telle la place est telle.

is placed by the shafts of the deity, but he does not in spite of his exchange abandon his project, which is to possess the Rose, and after improvement and various adventures,

Le nez est de la Rose
 Et qu'il ne s'élève vers vous
 Et qu'il ne s'élève vers vous
 Et qu'il ne s'élève vers vous

It will require no acquaintance with the methods of the symbolists to discern the significance of this allegory —

Le nez est de la Rose le nez est de la Rose

But a little later the same incident reappears in the sublime poem of Dante, *The Paradise of the Divine Comedy*:

¹ *Among the things I then saw
 So true: that of the nose was
 The nose I felt as well as I,
 When I was in my nose,
 For it as well was attached
 With others and, as well as
 As others could be made true,
 And it felt as well as I
 That truth had not through the heart
 About the nose as well as I
 The nose was as well as I
 And others about the nose as I
 That is as well as I
 The nose was as well as I
 That is as well as I*

Among, "The Nose of the Nose,"

² *But "Nose" is Chapter IX.*

concrete, says Thomas Mann, of "a nation of Katholiken which divided by a Cross, the Kaiser's pendant, a Rose Monette in the center of this Cross, and it is for the first time that we find the symbol of the Renaissance publicly and almost categorically revealed."

The passage referred to, so far as regards the Rose, is as follows:—

"There is no longer a light, whose gentle flame
Majesty the Creator yields to all
Created, that is every low flame
That glows: and in a circle spreads its fire,
That the circumference were not from a point
It settles in the void. All at once looms,
Reflected from the summit of the Ark,
That cross, which being lower and nearer looms,
And is more still, that from the bottom open
The large silver'd is the crystal flood,
As if to show his leaves upspringing
Of various and of flowers, in, round about,
Frying the light, we drive the million German,
Such as these, whatever long my earth
Was in the time when'd. That with the leaves
Exalted to their crown, of the Rose,
Whose crown was softest with a square
Of simple richness! Yet, not simplicity
Was taught to spread, but up rose with me
That in the full dominion of that joy
Was or seems, what that youth, when that
Immortal rose,¹ and Nature, and, in spite
May say? But the yellow of the Rose
Perennial, which, in light expansion,
Lays forth its grateful blooming, relative
Of power to the most wondering man
Endless led me. . . ."

¹ Compare the Church legend, previously cited, of that Silver Rose in which God has His permanent residence. It is an extraordinary instance of identity in the selected symbolism of East and West.

In business as a more wide flow by their
 Before my view the widely multifarious,
 Wholly as his own blood thrust exposed, Meanwhile
 That other best that ever shall be gain
 And confounds the glory whom they love,
 Beyond created, and like a troop of bees
 And the usual words slighting are,
 Now clustering where their fragrant labour flows,
 Flow downward to the mighty lower, a rose
 From the sublimated point descending both
 With the smallest dwelling of their eye
 From that drop of flowers, and wings of gold
 The rest was winter than the divine were
 And as they fitted down into the flow,
 From change to rage finding their giving time,
 Whispered the peace and colour which they rose
 From that soft whispering. Shadow rose, the rest
 Intimations of such enormous light
 Cast from above, upon the lower, or view
 Illustrated night. For through the Universe
 Whencever moved, Colossal light
 Shines freely, and no shadow grows.

CHAMBERLAIN, "The Poetess," 1870, 1881

"Not without acknowledgment will it be discovered," continues Lévy, "that the Roman de la Rose and the *Divine Comedy* are two opposite forms of the same work—initiation into intellectual independence, refuge on all contemporary institutions and allegorical formalisms of the great events of the European Society. These important manifestations of medieval civility with the epoch of the downfall of the Templars, under Jean de Meung or Chaucer, contemporary of Dante's old age, flourished during his most brilliant years at the Court of Philippe le Bel. The "*Roman de la Rose*" is the epic of medieval France. It is a perfected work in a trivial genre, as learned an expert form of the reputation of civility as that of Apollinaire. The *Rose of Pléiade*, of Jean de Meung, and of Dante, blossomed on the same riviera."

This is mysterious and interesting, but it leaves the point in question, namely, the antiquity of the Teutonic Fantasy, which, it is needless to say, must be proved by the mere existence of their symbols in the popular poetry of a remote period. In the *Paradise of Dante* we find, however, the emblem whose history we are tracing, placed, and naturally not without reason, in the supreme, central heaven amidst the intolerable manifestations of the Uncreated Light, the Eternity of Eternity itself,¹ the chosen habitation of God—"a sacred Rose and Flower of Light, brighter than a million stars, monarchs, emperors, vast, deep with angelicness, and surrounding God as if with a million veils. This symbolic Rose is no common is isogram throughout the vast temple and palace of the *Amanté* that as it is in the human realm of *United America*,"²

From the time of the *Crucifixion* and the *Resurrection* a common device or heraldry is the *Rose-Embellish*. It appears on our English coin; it is used as a royal badge in the *Civil War* between the houses of York and Lancaster, it is associated above all with the great medieval culture of the *Knights of God*, being our Lady's flower par excellence, as the lily is characteristic of St. Joseph. "As an emblem of the Virgin, the Rose, both white and red, appears in a very early period; it was especially so recognized by St. Dominic, when he initiated the devotion of the rosary, with direct reference to St. Mary. The purple appears to have been symbolized as rose."³ In *Jerusalem* the same flower was sacred to the goddess *Hecate*, who is called "The

¹ *The Additional Book*, No. 1.

² "The Book of God," part III, p. 111.

³ *Religious Poems*, "Flowers and Flower-Love."

Ross," and "it was partly transferred, as were other emblems of Faith, Hope, and Charity, to the Madonna, who is frequently called by the Germans, *Maria-Kinder* . . . But there has been a tendency to associate the White Rose with the Virgin Mary, she being chiefly chosen for her feast-days, while the more earthly feelings associated with the 'Pink Rose,' are still represented in the representations connected with the Red Rose."

In Germany it appears as the symbol of silence. It was sculptured on the ceiling of the banquet hall to warn the guests against the repetition of what was heard beneath it. "The White Rose was especially sacred to silence. It was carved in the centre of the Baldachin of the emperor for the same reason," and the expression *Red Rose*, which was equivalent among the Romans to an irrevocable pledge, originated in the ancient denotation of the flower as *Aphrodisia*, and its transformation by Ovid to *Myagris*, the tutelary deity of Silence, to induce him to conceal the signs of the goddess of love.

In medieval alchemy Ross signifies Saturnus, and in the terrible Chalice of Basil Valentine there is a rose or jewel with a pointed tongue rising from its centre, and having on each side a spring surrounded by a Rose. Above is the multi-lipped emblem



which symbolizes the accomplishment of the *Magnum Opus*, while through an open window the sun and moon shed down their benign influence and assist in the consecration of the leafy life.¹

¹See *Additional Notes*, No. 2.

The same Hieroglyph is to be found in the hieroglyphs of *Nubian Plumed*—

The *egyptian* form
Of *Plumed* form, which seems bright and fair,
Brings virtue's smiling with the up stream,
Beasts the *Universal* spirit's breath,
From the *Universal* form.

Finally, in 1855, Henry Edmunds, a supreme alchemical adept, published his "*Amphibianism: Egyptian Hieroglyphs*," containing nine singular pictures, of which the *Universal* form of Light, in which water there is a human form extending its arms in the form of a cross, and thus creating the *order*

The *Cross* is a hieroglyph of, if possible, still higher antiquity than the *Universal* emblem. It is at any rate more universal and contains a better and more ancient significance. The earliest form is the *Cross Ankh*,



which, according to some authorities, signified hidden wisdom, and the life of the world to come; according to others, it is the *key*; as the hieroglyphic sign of Venus it is an ancient alchemical figure, and represents the metal copper in alchemical typology. The *Cross Ankh* and the *Tau*



are met with on most Egyptian monuments. In the latter form it was an emblem of the creative and generative energy, and, according to Pagan Knight, was, even in pre-Christian times, a sign of salvation.

The Cross, "the symbol of symbols," was used also by the Chaldeans, by the Phœnicians, who placed it on their coins, by the Mexicans, who paid homage to it and venerated their God of the sky, seated and surrounded therewith, by the Egyptians, who, in a sacred chamber of their palace, kept and venerated a symbolical specimen carved from a single piece of blue paper or marble, and by the British Druids. It was worshipped on the banks of Egypt, and in that country, as in China, was used to indicate "a land of corn and plenty." When divided into four equal segments it symbolised the primordial state of man, the terrestrial Paradise of Eden. It entered into the mantras of Ormuz, of Jupiter Ammon, and of Saturn; the Christians subsequently adopted it, and the Labarum of Constantine is identical with the symbol of Ormuz. It is equally common in India, and, according to Colonel Wilford, is exactly the Cross of the Mexicans, with leaves, flowers, and fruits springing from it. It is called the divine tree, the tree of the gods, the tree of life and knowledge, and is productive of all things good and desirable.*

According to Geoffrey Higgins we must go to the Hindoos for the origin of the Cross, "and to the Lama of Tibet, who takes his name from the Cross, called in his language *Lam's*." The *Jambû*, or cosmic tree, which Wilford calls the tree of life and knowledge, grows in three maps of the "world save cross 84 yojanas (amounting to the 34 years of the life of Him who was crucified upon the Cross), or 612 miles high, including the three steps of the Calvary, with which, after the orthodox Catholic

*"Jambû Samudra," v. 136. The pre-Christian cross is not so frequently associated with a tree or trees. Palliser, "Gloss. of India," i, p. 361.

Isidore, it was invariably represented. The amplexus of the Italian institutions was marked by the sign of a Cross, which was marked on every part of his body. After his perfect representation it was again set upon his forehead **T** and inverted **I** upon his breast.¹

The pastoral rods of the Jewish priests was treated as a cross-shaped wooden staff, and with this sign Isidore advised the people to be marked who were to be spared by the destroyers. Thus it figures as a symbol of salvation, but classical mythology attributes its invention to Ixion, who was its first victim. As an instrument of suffering and death, it is not, however, to be found on ancient monuments. It had no religious shape among the Romans when applied to this purpose, and the victims were either tied or nailed, "being usually left to perish by thirst and hunger."²

In the Christianity of both the East and West this divine symbol has a history too generally known to need recapitulation here. On this point the student may consult the "History of Christian Antiquities," where a mass of information is collected.

The following interesting passage will show the connection which exists between the Cross and alchemy. "In common chemistry," says Forster, "certain firm elements which sustain the crucible, vinegar, and distilled vinegar. But as vapors become stronger, the Cross is . . . the symbol of the four elements. And as the philosophical stone is composed of the most pure substances of the grosser elements . . . , they have said, its cross when, salvation is in the Cross, by comparison with the salvation of our souls purchased by the blood of Jesus Christ who hung on the

¹ "History of Institutions."

² "History of Antiquities," 4, pp. 326, 327.

tree of the Cross. Some of them have even pushed their analogy farther, and fear not to employ the terms of the New Testament to form their allegories and enigmas. Jean de Espartalhada, known under the name of Jean de Raps Rous, and Armand de Villeneuve, say in their works on the composition of the Rites of the Philosophers — "It is useful that the Son of Man be lifted up on the Cross before being glorified, to signify the rebuke of the hard and ignorant part of the matter."¹

I have barely traced the typological history of the Rose and Cross. It is obvious, as I have already remarked, that the antiquity of these symbols is no proof of the antiquity of a society which we find to be using them at a period subsequent to the Renaissance. It does not even suppose that society's initiation into the Hermetic secrets which the older world may have communicated to those particular symbols. In the case which is in question, such a knowledge would reveal the antiquity of the Rosicrucians, because it is only at a time long subsequent to their first public appearance that the past has been sufficiently distanced to uncover the significance of its symbols to initiated students. Can a correspondence be established between the meaning of the Rose and the Cross as they are used by the various hermeticists, and that of the Rose-Cross as it is used by the Rosicrucian Fraternity? This is the point to be ascertained. If a connection can be, then in some way, we may not know what the secret has been handed down from generation to generation, and the mysterious symbolism which manifested its religious spontaneity at the beginning of the sixteenth century, is affiliated with the Hierophants of Egypt and India, who,

¹ *Discours de Mythe Rosicrucien*.

shown in the night of time, destined their allegories and emblems for the blind veneration of the vulgar and an effort to show who knew.

In the little book of the "*History de la Mode*," Elphinstone provides the following commentary on the Renaissance, quoted:—

"The *Rose*, which from time immemorial has been the symbol of beauty and life, of love and pleasure, expressed in a typical manner all the prohibitions of the Renaissance. It was the flesh revolting against the oppression of the spirit, it was Nature declaring herself to be, like grace, the daughter of God, it was love refusing to be stifled by the scholastic, it was life desiring to be no longer barren, it was humanity aspiring to a natural religion, full of love and reason, founded on the revelation of the harmonies of existence of which the *Rose* was the ultimate the living and flowering symbol. The *Rose*, in fact, is a paradox; its form is circular, the leaves of the corolla are heart-shaped, and are supported harmoniously by one another, its colour presents the most delicate shades of primitive love, its calyx is purple and gold. . . . The conquest of the *Rose* was the problem offered by initiation to science, while religion tried to prepare and establish the universal, exclusive, and definitive triumph of the *Cross*.

"The essence of the *Rose* and the *Cross*, such was the problem proposed by esoteric initiation, and, in effect, esoteric philosophy, being the universal system, should take into account all the phenomena of Being."

This extremely suggestive explanation has the characteristic ingenuity of the theosophists of theosophical science, but it has no application whatsoever to the reasonable or

unfathomable name of the Rosicrucians adopts. It is the product of intellectual wilfulness and the poetic gift of the working artistic imagination; it is quite beside the purpose of serious historical inquiry, and my object in quoting it here is to show by the mere fact of its existence that the whole question of the equivalence of the Emerald Rose, in its connection with the society, is one of pure conjecture, that no Rosicrucian manifesto and no acknowledged brother have ever given any explanation concerning it, and that no presumption is affected by the fact of its adoption for the category of the society or for its connection with ceremonial symbolism.

The treatment of various writers, all more or less competent, have definitely established the *Cross Anankis* as typical of the male and female generative organs in the art of union, the Egyptian *Was*, with its variants as typical of the masculine potency, and the Rose as the feminine emblem. Then by a natural typological evolution the Cross came to signify the divine creative energy which fertilized the chaotic matter of the primordial substance and caused it to bring forth the universe. The simple union of the Rose and the Cross suggests the same meaning as the *Cross Anankis*, but the crucified Rosicrucian Rose may be a symbol of the asceticism which destroys natural desire. There is little correspondence, in either case, with known Rosicrucian tenets, and, therefore, the doctrine of the Rose-Cross is separated from natural symbolism, and is either a purely arbitrary and thus unexplainable sign, or its significance is to be sought elsewhere.

Now, I propose to show that the Rosicrucians were united with a movement, which, originating in Germany, was destined to revolutionize the world of thought and to

troubled the face of Europe, that the symbols of the Lion and the Cross were permanently and eternally associated with this movement, and that the subsequent course of these nations by the most widely as questions, followed naturally from the fact of this connection, and is easily explicable thereby. To accomplish this task satisfactorily, I must first lay before my readers the facts and documents which I have collected concerning the Protestant

HISTORY OF THE ROSICRUCIANS

CHAPTER I.

ON THE STATE OF MYSTICAL PHILOSOPHY IN GERMANY AT THE CLOSE OF THE SIXTEENTH CENTURY

THE traditions of the Neo-Platonic philosophy, with its elaborate theological system, were to some extent perpetuated through the whole period of the Middle Ages, for beside the orthodox theology of the great Latin Church, and amidst the chaos of scholastic philosophy, we find the secret theology of the magicians, the Kabbalists, and the alchemists adept borrowing, directly or indirectly, from this prolific fountain of occulted wisdom. The traces of its influence are discoverable in Augustine, in Albertus Magnus, in St Thomas, the master of the schools, and in other shining lights of western Christendom, while the metaphysical principles of Johannes Scotus Eriugena, even as early as the close of the ninth century, were an actual revival of this philosophy. He translated the extraordinary works of Pseudo-Dionysius as the celestial hierarchies, the divine names, &c., which were an application of Platonism to Christianity;¹ "and proved a rule more to the system."

¹ Tennison's "Manual of the History of Philosophy," ed. Schlegel, p. 127.

This tradition was largely revivified and held in the highest esteem, more especially in Germany, when the *Neoplaton* was appended to it as an authority by Eckhart at the beginning of the fourteenth century. At this time Germany was a stronghold of mysticism, which, according to Ueberey,¹ was at first chiefly developed in connection by monks of the Dominican Order, its aim was to advance Christianity by edifying operations, and to render it more palatable by the transcendental use of the reason. "The author and professor of this entire development was Master Eckhart," who taught that the creature apart from the Absolute, that is, from God, was nothing, that "time, space, and the plurality which depends on them," are also nothing in themselves, and that "the duty of man as a moral being is to rise beyond the nothingness of the creature, and by direct intuition to place himself in immediate union with the Absolute."²

Eckhart was followed by Tauler, a great light of German mysticism, and was profoundly moved in the mysticism of the spiritual and interior life. A century later, with the revival of Platonism, came the Cardinal Nicholas Cusanus, "a man of rare sagacity, and an able mathematician, who arranged and regulated the Pythagorean ideas, to which he was much indebted, in a very original manner, by the aid of his mathematical knowledge."³ The representative of the mysticism of Eckhart provided Christian Erasm with the fundamental principles of his sublime and poetical conceptions. Erasm "renewed the theory of numbers, and gave a detailed explanation of the double system. With him, God is the great unity which is developed in the

¹ "Hist. of Nat. Theol.," Bonn, i., p. 148.

² *Ibid.*, p. 150.

³ *Thomson*, p. 107.

world and its humanity, as unity is developed in the infinite series of numbers."¹

The death of German Paganism in the post 1800 struggle is in a period of primary importance and interest in the history of religion, science, and philosophy. The revival of learning had for some two centuries been illuminating and enlarging the intellectual horizon of Europe, the Reformation was slowly removing its several centuries' shackles which had hindered freedom of inquiry in most speculative subjects, that which had been practised in the privacy of the study might be displayed almost on the house-top, that which had been whispered at the back of the kitchen could be discussed with impunity in the market-place. The spirit of the age which had shattered the cradle, burst asunder before the birth of Plato and Aristotle. The revolution in theology was followed by a general revolt against the old philosophical authorities, the seeds of which revolt must be looked for at the time when Anselm and the Porphyrian movement were collected upon the ruins of the scholastics, who proceeding to follow Aristotle, had perverted and distorted his doctrine. In the birthplace of the Reformation, Germany enjoyed a greater share of intellectual movement than any other country of Europe, and it was a chaos of conflicting opinions on all debatable topics. The old laws were broken, the old laws falling, the chain of tradition was breaking at every point, a spirit of restless forward inquiry was abroad, and daily new facts were exploding old methods. Copernicus had revolutionized astronomy by his discovery of the true solar system, Galileo already had invented the thermometer, and was on the threshold of a glorious future, a century

¹ Gauss, "Course of the Hist. of Math. Phil.," II., p. 16.

previously Columbus had opened the still illimitable vastness of the western world, great minds were appearing in every country, men like Thomas Munster, the independent study of the Bible was pursued with delight and enthusiasm, and in every city the hearts of an emancipated people were glowing with hope and expectation in the promise of the future.

Now, in an age of progress, of doubt, and of great intellectual activity, it is singular to remark the almost unexampled prevalence of superstition in one or other of its many fold phases, and the close of the sixteenth century beheld spreading over the whole of Germany and passing thence into Denmark, France, England, and Italy, a mighty school of superstition in the great multitude of magicians, alchemists, &c., who directly or indirectly were followers of the renowned Paracelsus.

The sublime depth of Hieronimus, the contemporary of Agrippa, but greater in his superstitions, rather in his superstition, and, if possible, still more enthusiastic than the brilliant pupil of Trithemius, was the intellectual product of the great school of Kabbalism represented by Boetius and Pico de Mirandola. He rested on his theoretical knowledge of theosophical superstition as unqualified practical acquaintance with every form of magic, and was as much an interpreter as credit master in a reference to medicine. For all orthodox alchemists, magicians, and professors of hidden knowledge, Paracelsus is a grand horoscope second only to the traditional Hermes. His brief and turbulent career closed tragically in the year 1541, but the works which he left behind him a vast profounder influence, and the validity of his speculations were undoubtedly maintained in the renaissance of the German mind from the influence of traditional authority.

At the close of the sixteenth century, then, we find the disciples of Paracelsus seeking, after the principles of their master and by the light of experimental research — 1. The secret of the transmutation of metals, or of the magnetic stone, and applying to chemistry the usage of Kabbalism and occult astrology.¹ 2. The universal medicine, which included the *Quintessence*, or Elixir of Life and the *Tinctura*, the first meaning in its possession the prolongation or perpetuity of existence, the second preserving strength and health in debilitated or diseased organisms. 3. The *Philosopher Stone*,² the great and universal synthesis which conferred upon the adept a nobler knowledge than that of transmutation or of the Great Elixir, but on which both of these were dependent.³ "This stone," says a modern writer, who largely interprets the more esoteric and spiritual side of Hermetic traditions, "is the foundation of absolute philosophy; it is the supreme and unmovable reason. . . . To find the *Philosopher Stone* is to have discovered the *Absolute*."⁴

"It has comprehended not the practice of Kabbalism and the physical alchemists, God has not made that for the magical, nor has Nature denied that for the operation of Nature."—Paracelsus. "Ex. *Maxima Philosophorum*."

"There is a great difference between the Stone of the *Philosophers* and the *Philosopher Stone*. The first is the *Magnum Opus*, considered as the state of the first Preparation, in which it is only a stone, since it is cold, hard, heavy, brittle, fragrant. . . . The *Philosopher Stone* is the same Stone of the *Philosophers*, when by the secret alchemy it is raised to the perfection of the third order, transmuting all imperfect metals into pure gold or silver according to the nature of the ferment assigned to it."—"The Hermetic Telegraph."

"The base metals are converted into perfect gold by the process of the *Philosophical Stone*, and the Elixir of Life, according to Edward Zircovius is the realization of the same stone-like immortalizing which is also the necessary principle of the rose."

¹ *Magnum Liber*, "Opus de Elixir de la Pierre Magie," "Myriodon of Magic," pp. 184, 185.

that is, the true value of life of all existence. Thus the ultimate appeal to that infallible knowledge and wisdom which is offered by divine illumination, his search for which is constant witness of us the search for the quadrature of the circle, that is, for the extent or area of all existence between man and deity.

Among the sciences of inspired, and the discovery of inspired and protected sciences, there rose gradually this devoted profession in advanced school of Islamists, who, employing the terminology of the Arab philosophers, under the pretence of abstracted problems appear to have revealed a more exalted aim. The chief representatives of this sect at the end of the nineteenth century was Henry Chamberlain, and the work in which his principles are most adequately expressed is the "*Asphindesmus: Supplément à l'Almageste*." The student is diverted by these systems from the pursuit of material gold to the discovery of incorruptible and purely spiritual treasures, and they pretend to provide a mystical key to *Alfonsus apertus* to the "closed Palace of the King," in which these treasures are contained. Factual treasures taken, the use and expense and of the practical sciences, sink into complete insignificance; nevertheless, it is performed by the adept and is a landmark in his religious progress. Rejecting the material theory even for this religious process, they declare its attainment impossible for the unspiritual man, and put on the abstracted mathematics to make use of as a transfigured sense, in the terminology of metaphysics appears to be pressed into the service of a new system for transcending the sciences commonly accepted by the world wisdom, spirituality, etc.

The result of this singular division in the camp of the Islamists was the inevitable mental confusion of that great

spread of inquiries into the secrets of nature who formed the backbone of professional science. Every year books and pamphlets were issued from the German press, and prepared to contain the news of the *Alteuer Open*, exposed for the first time in plain, unambitious terms, but so written that even intelligible than his predecessors, the student, surrounded by students whose minds had been opened with complete and unexampled success, could himself make no progress, new methods, though untried and untried, were as barren as the old in their operations, and the universal interest in the subject was so excessive to encourage the imposture, who reaped large profits from the publication of worthless speculations and lying recipes. As such a position the natural investigator naturally sought the assistance which is afforded by association, meetings of men like-minded took place for the discussion of different questions concerning the secret sciences, doctrines and practices were compared, men travelled far and wide to exchange opinions with distant workers in the same fields of experimental research, and the spirit of the time seemed ripe for the establishment of a society for the advancement of occultic sciences and the study of natural laws. It was at this interesting period that the Rosicrucian Fraternity made public for the first time the fact of its existence, and attracted universal attention by its extraordinary history, and by the nature of its claims.

CHAPTER III

THE PROPHET OF PARADOXES, AND THE UNENDING SIGNIFICATION OF THE WHOLE WIDE WORLD.

PARADOXIA, in the eighth chapter of his "Treatise on Ideas," gave utterance to the following proposition:—*God wills that perfect men, and perfect men require momentary aid, and perfect men hold upon of this divine assistance, and so it must.* "God will permit a discovery of the highest importance to be made, it must be hidden till the advent of the crisis time." In the first chapter of the same work, he says:—*The time comes, and will of abundance and not of independence, who, and no man can escape neither can you make mistake.* "And it is true, there is nothing revealed which shall not be discovered, for which cause a way without being shall come after me, who as yet have not, and who shall reveal many things." These passages have been claimed as referring to the founder of the Christian era, and as prophecies of this character are usually the outcome of a general dream rather than of an individual inspiration, they are interesting evidence that there are not many thoughtful people were looking for another account of society. At the beginning of the nineteenth century "a great and general information," says Burke, "a reformation for more rational and more directed to the moral improvement of mankind than that accomplished by Luther," was believed to be impending over the human race, in a series

my literature to the day of judgment." The year of 1872 was declared by Paracelsus to be "the age and harbinger of the approaching revolution," and it will be readily believed that his (innumerable) disciples would welcome a secret society whose real claims were founded on the philosophy of the master whom they also venerated, as a supreme factor in the approaching reformation. Paracelsus, however, had revealed a still more private prediction, namely, that "soon after the death of the Emperor Rudolph, there would be found three treasures that had never been revealed before that time." It is claimed that these treasures were the three works which I proceed to lay before my readers in this and in the two succeeding chapters.

Somewhere about the year 1814 a pamphlet was published anonymously in German, called "*Die Reformen der Deutschen Witten Weis*," which, according to Dr Quinsey, contained a distinct proposition to inaugurate a secret society, having for its object the general welfare of man-kind. This description is simply correct; the "*Universal Reformen*" is an amazing and curious account of an elective struggle made by the god Apollo to deliver mankind from the misgovernment of the age from the war men of antiquity and modern times. It is a body literal translation of *Advertisement 77* of Rosicrucian "*Baggyngh de'Paracelsus, Constant Press*," its internal connection with Rosicrucianism is not clear, but it has been generally republished with the society's modification, editorial interpretations have been placed on it, and it is cited by various authors as the first publication of the Fraternity. I have designated to include it in this collection of esotericist documents, and have made use for this purpose of three editions already existing

in English. The French translation, from the Italian, made by Henry Earl of Monmouth,¹ has been taken as the base. I have compared it with the original, and with the later versions which appeared in 1738,² and 1756,³ and, where possible, I have abridged it by the omission of unnecessary and embarrassing periphrases.

It is needless to say that the unfortunate Turgot Beccaria had no connection himself with the *Encyclopæte Britannica*. The first "Contracta" appeared in 1733 at Venice, and he met his tragical and violent death in the following year.

- d. *Universal Representation of the Whole State World, by order of the Great Apollo, is published by the Great Signs of Great and some other Librarians.*

The Emperor Justinian, that famous compiler of the *Digesta* and *Code*, the other day presented to Apollo, for the royal approbation, a new law against self-murder. Apollo was highly amused, and, striking a deep sigh, he said, "In this good government of mankind, Justinian, thou hast not in great number that man who voluntarily kill himself!" And whereas I have hitherto given position to an infinite number of moral philosophers, only that

¹ "I. *Ragguaglio di Persone* . . . in, *Advertimenti loro Persone in Tre Questioni, with the Politick Translation.* First into English by the Right Honourable Henry Earl of Monmouth." Fol. 1616.

² "Advertimenti loro Persone. Written originally in Italian by the famous Turgot Beccaria. Newly from into English, and abridged to the Present Time." 2 vols. 8vo. 1738. A poor and periphrastic rendering.

³ "Adverti loro Persone, in Two Contracta, with the Politick Translation and an Appendix to it. Written by Turgot Beccaria Translated by several hands." London: Fol. 1756. The text is replete with errors, but corrected from the second by the Earl of Monmouth.

by their words and writings they may make men less apprehensive of death, are things now reduced to such vanity that even they will now live as hegeas, who could not formerly brave themselves to be content to die! And am I amongst all the disorders of my Lotteries all this while entirely asleep?" To this Justice answered, that the law was necessary, and that many cases of violent deaths having happened by some men having desperately made themselves away, there was to be feared if some opportunities were not found set-against as great a disorder.

Apollo then began diligently to inform himself, and found that the world was so corrupted, that many valued not their lives nor souls, as they ought to be set of it. The disorder astonished his Majesty to provide against them with all possible speed, and he absolutely resolved to make up a society of the most famous in his dominions for wisdom and good life. But as the manner was so weighty a business he met with insuperable difficulties, for amongst so many philosophers, and the almost infinite number of virtues, he could not find so much as one who was adorned with half the requisite qualifications to reform his fellow creatures, his Majesty knowing well that men are better improved by the exemplary life of these informers than by the best rules that can be given. In the privacy of hissing passages, Apollo gave the charge of the Universal Reformation to the Seven Wise Men of Greece, who are of great repute in Fama, and are revered by all men to have found the secret of making blackmen white, which nobody believed after us men. The Grecians were surprised at this news for the honour which Apollo had done their nation, but the Latins were grieved, thinking themselves thereby much injured. Wherefore Apollo, well know-

ing that popular against arbitrary leaders the best that is to be hoped by education, and being universally given to appear his subjects' subjection which more by giving them education than by that legislative power with which man are not pleased with, because they are bound to obey it, that he might make the Romans, joined in conjunction with the Roman Kings of Greece, Maron and Romanus Roman, and in favor to the modern Italian philosophers, he made Joseph Mazzini de Cavour Secretary of the Congress, and honored him with a vote in their deliberations.

On the twentieth of the last month the arena was won, with the utmost solemnity, accompanied by a train of the chosen warriors of this State, went to the British Palace, the place appropriated for the Education. The Lithuanians were well pleased to see the great number of persons, who, before the hands, went gathering up the notions and apologies which fell from their wise men as they went along. The day after the solemn entrance they assembled for the first time, and he said that Thales the Athenian, the first of the Greek sages, spoke thus:—

"The human, most wise philosophers, about which we are met, is the greatest that can be treated on by human understanding, and though there be nothing harder than to set down that have been long broken, wounds that are healed, and inevitable causes, yet difficulties which are able to afflict others ought not to make us despair, for the responsibility will increase our glory, and I do assure you that I have already found out the true antidote against the poison of those painful corruptions. I am sure we do all believe that nothing hath more corrupted than ago than had the interests, regard love, equity, and the performance of double duties under the specious cloak of simplicity, love

to religion, and charity. Apply yourselves to these evils, gentlemen; make use of fire and mass, by receiving plenty to their wounds which I discover unto you, and mankind, which by means of themselves, that lead them the high way to death, may be said to be given over by physicians, will even be made whole, become nurses and plasters in their proceedings, true to what they say, and such to their manner of life as they were in former times. The time and manner thus, then, for these present evils accounts in recommending men to live with candour of mind and purity of heart, which cannot be better effected than by making that little window in men's breasts which his Majesty hath often promised to his most faithful subjects, for when those who are sent up in these proceedings shall be heard to speak and act, having a window whereby our rays may see into their hearts, they will learn the excellent virtue of being, and not appearing to be, they will not have heads to words, and then tongues to charity of heart, all men will honour him and fellowship, and the stinkish spirit of hypocrisy will abhorne many who are now passed with as foul a kind."

The opinion of Thales was so well approved by the whole Congregation that it was unanimously voted just, and Secretary Walsall was commanded to give Apollo a written account thereof, who perfectly approved the opinion, and commanded that they should begin that very day to make windows in the breasts of mankind. But at the very instant that the surgeons took their instruments to hand, Honor, Truth, Pity, Faith, Justice, Freedom, and other ancient Latents went to Apollo, and told his Majesty what mankind knew that the prince means whereby men do govern the world with facility is the reputation of those who command, and they hoped his Majesty would be leader of the

which the renowned Philosophical Society and the honorable College of Fortson had universally obtained for society of life and manners. If his Majesty should ever partially open every man's house, the philosophers who formerly were most highly esteemed ran without hazard of being chased, and that he might, peradventure, find several faults in those whom he had held to be immaculate. Therefore, before a business of such importance should be taken in hand, they requested that he would afford his virtuous a competent time to wash and cleanse their souls. Apollo was greatly pleased by the address of so famous poets and philosophers, and, by a publick edict, prolonged the day of fasting for eight days, during which everyone did abstain the cleansing of their souls from all lascivious, hidden vice, lewd, and carnalities love, that there was no more house of vice, robbery, murder, incest, adultery, and lascivious groups to be found in any grove's or apothecary's shop in all Parosus; and the more curious did observe that in the parts where the Ptolemaicks, Ptolemaicks, and Moral Philosophers did live, there was then such a stink as if all the prisons of the country had been emptied, whereas the quarters of Latin and Italian poets smelt only of stinking-potage.

The time allotted for the general purging was already past, when, the day before the operation was to begin, Hippocrates, Galen, Celsus, Celsus, and other the most skill'd Physicians of this State, went to Apollo, and said — "Is it possible, Sir, you that are the Lord of the Liberal Sciences, that this Homocurement must be deferred, which is so nobly and wonderfully framed, for the advantage of a few ignorant people? For not only the worst sort of men, but even those of an indifferent capacity, who have

surround but then share with my speech-reeds, leave him to penetrate even into the innermost secrets."

This recommendation of the physicians wrought so much work upon Apollo that he changed his former medicine, and by Asclepius Gallien led the philosophers of the Reformation proved in delivering their opinions.

Then follow these hopes:—"In my opinion, gentlemen, that which hath put the present age into so great confusion is the cruel hatred and spiritual envy which is now so rampant generally amongst men. All hope then for those present evils is from the influence of charity, reciprocal affection, and that amiable love of our neighbours which is God's chiefest commandment to mankind. We ought, therefore, to employ all our skill in procuring the conversion of those hearts which rage in men's breasts, which, if we be able to effect, men will agree like other animals, who, by nature, love their own species, and will, amicably, drive away all hatred and rancour of mind. I have been long thinking, my friends, what the true spring's head may be of all human hatred, and am still more established in my old opinion that it proceeds from the disparity of man, from the foolish custom of men and men, which, if it were introduced among the brutes, even they would converse and mate themselves with the same hatred whereunto we so much despise ourselves, whence the equality in which they live, and their having nothing of their own, are the blessings which preserve that peace among them which we have cause to envy. That our likeness creature, but rational, this world was created by Almighty God, that mankind might live together in peace, not that the earth was should divide it amongst themselves, and should turn what was common into their own and from which hath

put us all into such confusion. So it clearly appears, that the depopulation of men's minds by avarice, ambition, and tyranny, hath increased the present inequality, and if it be true, as we all confess it is, that the world is in such a state left to mankind by our father and mother, from whom we are all descended like brethren, what justice is it that men should not all have a brother's share? What greater disproportion can be imagined than that the world should be such that some possess more than they can govern, and others have not so much as they could govern? But that which doth infinitely aggravate this disorder is, that usually virtuous men are beggars, whereas rich and ignorant people are wealthy. From the root of this inequality it then grows, that the rich are dangerous to the poor, and that the poor envy the rich.

"Now, gentlemen, that I have discovered the malady under you, it is time to apply the medicine. To reform the age no better course can be taken than to divide the world again, dividing us equal part to everyone, such that we may fall no more upon the like disorders, I advise, that, for the future, all buying and selling be forbidden, so the end that there may be established that parity of goods, the mother of public peace, which my self and other law makers have formerly so much laboured to procure."

Scelus's speech excited a long debate, and though it was not only thought good but necessary by Bass, Fortinbras, and Filibuster, it was opposed by all the rest, and because opinion prevailed, who with substantial reasons convinced the assembly, that if they should come to a new division of the world, our great disorder would necessarily follow; that too much would fall to the share of fools, and too little to gallant men; and that plague, famine, and war were not

God's several images, for the affliction of mankind would be to much relieve.

Salon's opinion being laid aside, Chilo argued as follows:—"Whole of you, men was philosophers, doth not know that the merchants three other gold back were almost filled the world with all the mischief which we see and feel. What wickedness, how horrible come it be, will men not willingly commit, if thereby they may accumulate riches? Conclude, therefore, unanimously with me, that no better way can be found out, whereby to anticipate all the ruin with which our age is opprest, than for ever to banish out of the world the two odious metals, gold and silver, for as the reason of our present darkness being removed, the evils will necessarily cease."

Though Chilo's opinion had a very specious appearance it would not bear the test, for it was said, that men seek to work pains to get gold and silver because they are the measures and counterpoise of all things, and that it was requisite for men to have some metals, or other thing of price, by which he might purchase what was fitting for him, that if there were no such thing as gold or silver, he would make use of something instead of them, which, rising in value, would be equally coveted, as was already seen in the Indies, where mother-shells were made use of instead of money, and more valued than either gold or silver. Chivalier, particularly, being very hot in relating this opinion, said, with much perturbation of mind:—"My Masters, banish even out of the world, for that is the metal which hath put us into the present condition. Gold and silver were the purposes ordained by God, whence iron, which Nature produced for the making of plow-shares, spades, and mattocks, is by the malice and mischief of

men, forged into swords, daggers, and other deadly instruments."

Though Clotilde's last speech was judged to be very true, yet it was concluded by the whole Assembly, that, it being impossible to expect men, but by grasping iron and putting on coats of mail, it was important to multiply machines, and to run one wheel with another. Thus, therefore, generally resolved, that the use of gold and silver should be still kept, but that the nations should be directed by the State to choose them well, and not to take them out of the line till they had removed from both metals that vice of the position which is the reason why gold and silver stick so close to the human vice of greed and hoarding men.

Then Filarchus, with extraordinary gravity, thus began:—"The world, most learned philosophers, is fallen into that deplorable condition which we labour to escape; to name men in these times have given over travelling by the beaten roadway of virtue, and take the by-ways of vice, by which, in this corrupted age, they obtain the rewards only due to virtue. Things are brought to such a woful state, that none can get entrance into the palace of dignity, honour, or reward by the gate of merit, but like thieves they climb the windows with ladders of dissimulation, and some, by the force of gifts and bribes, have even opened the roof to get directly into the house of honour. If you would reform this corrupted age, my opinion is, that you should have men to walk by the way of virtue, and make men aware how, that whosoever will take the laborious journey which leads to supreme dignity must travel with the ruggon of desert, and with the sure guide of virtue. Consequently, you should order the stopping up of all short-cuts and crooked lanes, discovered by ambitious men and

is when hypocrites, who, multiplying faster than locusts in Judaea, have filled the world with contagion. What greater affliction can be put upon virtue than to see one of those rascals mounted on the throne of preference when we want one good man more to look to such as I? Which makes many think they have got it by the magic of hypocrisy, whereby those magicians do reflect the whole vice of this process."

Pittacus his opinion was not only received, but greatly enlarged by the whole assembly, and certainly would have been approved as the most excellent, had not Porcacius changed their minds by the following discourse:—"Gentlemen, the doctrine maintained by Pittacus is very true, but the thing we should chiefly consider is why process, who are so quick-sighted and interested in their own state-affairs, do not listen, as those we do, to their great plans (as they were wont to do of old) on able and deserving men, by whose service they may receive advantage and reputation, but instead, make use of new fellows raised out of the street, and without other worth or honour! The opinion of those who say that it is fatal for process to love virtue is so false, that for the least interest of State they neglect their brethren, and war cruel wars against their own children, so far are they from making themselves by blind fondness for their servants. Process do not act by chance, nor suffer themselves to be guided in their proceedings by their passions; whatsoever they do is out of interest, and those things which to private men appear errors and negligence are accurate political precepts. All that have written of State-affairs freely confess that the best way to govern kingdoms well is to make places of highest dignity upon men of great merit and known worth and valour.

That one truth very well known to princes, and though it be clearly seen that they do not observe it, is, as a fact that belies it, they do not act out of curiosity. I, who have long studied a point of no great weight, am persuaded that ignorant and new men, and even of no merit, are preferred before learned and deserving persons, not out of any fault in the prince, but (I think to my cost) through defect of the ministers. I acknowledge that princes stand in need of learned officers and men of experiment and valour, but they likewise need faithful servants. If deserving men and men of valour were hired in proportion to their capacity, we should not complain of the present disorder in using an deserving death because great gains in that their space, ignorance ruled in the chair of justice, and folly in valour's tribunal. The custom is all men to esteem their own worth, but the various do pretence as much upon their own good parts that they rather pretend to add to the prince's reputation by accepting preferment than to receive credit themselves by accepting his maintenance. I have known many so foolishly enamoured of their own merits that they have thought it a greater happiness for a prince to have an occasion of honouring them than good luck for the ruler to meet with so liberal a prince. Such men, acknowledging all favours conferred upon them as debts paid to their desert, prove as ungrateful to their benefactors as their unworthiness that they are observed as perfidious, and are causes of the grievance, that princes with delay instead of every thing accomplishing, that they may be cause of gratitude when they stand in need of it."

Francis having finished his discourse, thus spoke thus:—"Must was philosophy, all of you sufficiently know that the reason of the world's depravity is only in-

were marked both as shamefully abused than holy
 low which God gave them to observe when he bestowed
 the whole world upon them for a habitation; nor did he
 place the French in France, the Spaniards in Spain, the
 Dutch in Germany, and bound up the first land as hell for
 any other reason but the advantage of that general peace
 which he desired might be observed throughout the whole
 world. But reason and ambition (passions which have
 always opposed us men to greatest wickedness), causing
 nations to pass into other men's countries, have caused
 these evils which no villain ever is caused. If it be true,
 as we all confess it is, that God hath done nothing in vain,
 whatsoever, think you, hath His Divine Majesty placed the
 insurmountable Pyrenean mountains between the Spaniards
 and Italians, the rocky Alps between the Italians and
 Germans, the dreadful English Channel between the French
 and English, the Mediterranean Sea between Africa and
 Europe? Why hath he made the utmost spacious rivers
 of Tophates, India, Ganges, and the rest, save only that
 people might be content to live in their own countries by
 reason of the difficulty of foods and passages? And the
 Divine Wisdom, knowing that the harmony of universal
 peace would be out of tune, and that the world would be
 filled with mortal diseases, if men should speak their
 altered words, added the multitude and variety of lan-
 guages to all the diversified experiments, without
 which all men would speak the same tongue, as all
 animals of the same species sing, bark, or bray after
 one and the same manner. This then man's wickedness in
 bearing through continents, passing over the broadest and
 most rapid rivers, and even manfully and nobly bound-
 ing himself and all his substance by crossing the largest

ness in a little wooden vessel, which caused the ancient Romans, not to mention any other nations, to leave other men's affairs and discompose their own, not being satisfied with their dominion over the whole of Italy. The true remedy, then, for so great disorder is, first to leave every nation to return to their own country, and then, to prevent the like confusion in future, I am of opinion that all bridges built for the more commodious passing of rivers should be absolutely broken down, that the ways over the mountains should be quite destroyed, and the mountains made more insurmountable by man's industry than originally by nature, and I would have all navigation forbidden upon certain penalty, not allowing so much as the least boats to pass one river."

But his opinion was regarded with unusual attention, but when being well examined by the best wits of the Assembly, it was found not to be good, for all these philosophers have that the greatest causes between nations and nations are not national, but occasioned by mankind's passions, who are great masters in the proverb, *Devils at square*, and that that perfection of manners being found in all nations joined together which was not to be had in any particular one, stood in necessity to acquire the complete wisdom which adorned the Great Olympus. Now, this is a branch entirely owing to navigation, which is very necessary to mankind, even to such for that God, having created this world of us almost incomprehensible greatness, having filled it with precious things, and adorned every province with somewhat of particular navigation, be it that wonderful not reduced to so small an extent that the operations of Neptune, though above fifteen thousand miles from Italy, seem to the Italian to give us their own portion.

That the system of *lingua* was laid aside, when *Ciccolina*, rising up, and with a low bow, seeming to move leave to speak, said thus :—“ I deeply perceive, most wise gentlemen, that the reformation of the present age, a business of itself very vain, becomes by the diversity and extravagancy of our opinions rather impossible than difficult. And to speak with the freedom which becomes this place and the weight of the business which we have in hand, it grieves my heart to find, even amongst us, that common defect of ambitious and slight wits, who, getting up into pettish projects, labor more to display their sagacity by these new and various conceits, than to profit those nations by useful precepts and moral doctrines. To raise man out of the dust more worthless he has fallen, to what purpose is that desperate operation of making little windows in their brains, which Thales advised? And why should we undertake the laborious business of dividing the world into equal partitions according to *Salus*’s proposition? Or the worse mentioned by *Chilo*, of banishing gold and silver out of the world? Or that of *Potamon*, of forcing men to walk in the way of merit and virtue? Or, lastly, that of *Itaa*, that mountains should be raised higher and made more difficult, than Nature hath made them, and that the currents of navigation should be anticipated, the greatest proof of human sagacity that was ever given? What are these but chimeras and hypothetical fancies? The chief consideration which we humans ought to have is, that the remedy proposed be practicable, that it may work its effect soon and surely, and that it may be cheerfully received by those who are to be reformed, for, otherwise, we shall rather deliver the world than improve it. There is great reason for less mourning, for that *Physician* deserves to be blamed, who should

which is medicine for his impudent wound is impossible to be used, and which would affect him more than his disease. Therefore it is the requisite duty of reformers to provide a cure remedy before they take notice of the wound, it is not easily foolishness but inquiry to declare war by publishing these views, and to show the world that their mistakes are grown to such a height that they are past cure. Therefore the Great Tribune, who always speaks in the purpose of being rightly understood, shew us this particular reform war. *Quibus pectus parvulus et solida vita, pectus hoc corpus, et pectus flet, pectus populi corpus moritur.*¹ Those who would tell us old war are dissuaded if they begin with leaping the top boughs, our true method, gentlemen, is to lay the axe to the root, as I do now, in asserting that the information of the present age consists wholly in these few words—*Warwar war war war warwar war war*.²

Now Charles told his peers, whose opinion Walter Melrose did with such violence oppose as showed how dangerous a thing it is to offend, though by speaking the truth, those who have the right to be good and wise, let be with a heavy conscience broke forth into these words—
 "Woe, and these gentlemen, most was Charles, whose opinions you have been pleased to report as equitable and more charitable, did report from your own witness that you had brought some new and instructive Discourse from the Ladies by one of these present ords, whereas you have represented that for the narrow severity which is the least and most responsible that could ever be desired by the press pretensions to high reputation, Great Britain and Albertus Magnus. There is not any of us, my Charles, that did not know, before you were pleased to put us in

¹ *Horace, Sat. 2, line.*

need of it, that the reformation of the world depends wholly upon converting such as are good and punishing the wicked. But give me leave to ask you, who are those that in this our age are perfectly good, and who exactly ill? I would also know whether your age can discern that which could never yet be found out by any man living, how to know true goodness from that which is counterfeit. Do not you know that modern hypocrites are arrived at that height of cunning that, in this our unhappy age, those are accounted to be managed in their wickedness who were most exactly good, and that really perfect men, who know strength and weakness of soul, with an undigested and unworldly goodness, are thought to be scandalous and silly? Every one by natural instinct knows those that are good and knows those that are wicked, but persons do it both out of interest and interest, and when hypocrites or other cunning characters are intended unto by great men, while good men are oppressed and undervalued, it is not by the prince's own choice but through the abuse of others. True virtue is known truly and rewarded by God, by whom also men are discovered and punished. He only penetrates into the depths of men's hearts, and we, by means of the wisdom I proposed, might also have looked through had not the cunning of mankind more taken in the debt where I owed the grace of good advice. But now have, how good and wholesome we are, have always been and ever will be recognized by those virtuous people who are thereby punished."

The reasoning of Thales gave mighty satisfaction to the Assembly, and all of them turned their eyes upon Florianus, who, thinking himself thereby desired to speak his opinion, began thus:—"The variety of opinions which I have heard confound me in my former speech, that few parts

of those who are not punished because the physicians know not their disease, such errors are indeed excusable, because men are really deserving in matters of more importance, but that we, who are judged by Apollo to be the salt of the earth, should not know the evil under which the present age labours, is infinitely worse to our shame, since the remedy which we ought to run him not hidden in the veins, but is so manifestly known to all men that it will cure almost for itself. And yet, by all the reasons I have here alleged, methinks you go about to mend the arm when it is the heart that is diseased. Question me, since it is Apollo's pleasure that we should do so, since our reputation stands upon it, and chiefly to our so afflicted age requires it at our hands, let me, I beseech you, take from our faces the mask of respect, which hath been hitherto worn by us all, and let us speak freely. The fatal error then which has so long continued remained in their misapprehension is this, that while the rage of the great have brought the world into confusion, a reformation of private men's faults has been thought sufficient to retrieve it. But the selfishness, avarice, pride and hypocrisy of private men are not the rage plough. I confess them to be heinous evils, which have so much depured our age, for fitting punishments being by the law provided for every fault and foul action, none is so obedient to the laws and so apprehensive of justice that a few misdeeds thereof make millions of men terrible, and none live in such peace that the rich cannot, without much danger to their selves, oppress the poor, and every one may walk safely both by day and night with gold in their hand, not only in the streets but even in the highways. That the world's most dangerous misdeeds are discovered when publicque justice is disturbed, and we trust all of us resolve that the

ambition, avarice, and dishonored engagement which the words of some powerful prelate have wrung out of the states of these late powerful is the great scandal of the present times. To this, gentlemen, which hath filled the world with hatred and enmity, and hath defiled it with so much blood, that men, who were created by God with humane hearts and civil inclinations, are become ravenous wild beasts, tearing one another in pieces with all sorts of inhumanity. The ambition of these men hath changed public peace into civil war, civil into civil, the love which we ought to bear our neighbours into such intestine hatred, that, though Lyons oppose Lyons to their own species, yet the Scotch to the English, the Italians to the Germans, the French to the Spaniards, and every nation to another, appear not men and brethren but creatures of another kind, so that justice being oppressed by the insupportable ambition of potent men, our race, which was born, brought up, and did live long under the government of wholesome laws, wanting now cruel to itself, lives with the method of beasts, ready to oppress the weaker. That which is undoubtedly true, is so persecuted by the laws that the stealing of an egg is a capital fault, yet powerful men are so blinded with ambition as to rob another man possession of his whole state, which is not thought to be an execrable mischief but an noble occupation, and ready fit for kings. Therefore, the master of policy, that he may win the good will of princes, is not ashamed to say, *Je sçay Perdre et gaigner grand pillage, et mes ennemis prennent d'aise, de sçavoir ce que, expose lesiens eux.*" If it be true, as all politicians agree, that people are the prince's eyes, how can those who they have voluntarily given their consciences to be so abused

¹⁷ Tacitus, lib. V. *ibid.*

in war. To become a powerful power of a kingdom is a mighty business which is not to be done by one man alone. To effect so bold an intent they muster a multitude of men, who, that they may not fear the chance of meeting their neighbours' goods, of smothering war, and of being killed, change the name of home that into that of public soldier and violent conqueror. And that which aggravates that evil is that even good princes are forced to run upon the same evils to defend their own states from the incursions of those invaders, and to repair what they have lost, and to revenge themselves of those that have injured them, have to expect and get possession of their dominions till, tired as they pass, they betake themselves to the same shameful trade. Thus the method of plundering others of their kingdoms is become a regular art, and become well made to attract and contemplate the marvels of Heaven and the wonders of the earth, is wholly turned to cruel strategies and to gluttonies, while the hands, which were made to cultivate the earth that feeds us, are employed in the exercise of arms that we may kill one another. Thus is the wound which hath brought our age to its last gasp, and the true way to remedy it is for princes who are such dealers to amend themselves, and to be content with their own dominions, for, certainly, it appears very strange that those should be any king who cannot maintain amity with the absolute command over twenty millions of men. Princes as yet all know, were ordained by God on earth for the good of mankind; therefore, it would do well not only to bridle their ambitious but also the possessions of others, but I think it necessary that the peculiar engagement which some men pretend their people have over all states, be cut up by the root, and I advise above all things that the

position of preceptors be limited, it being impossible that unexposed laypersons should be governed with that exact care and justice which is requisite to the people's good, and which prelates are bound to observe. There never was a real monarchy which was not in a short time lost by the negligence of its governors."

Here Perceval added, when taken thus upon the spot:—"The first man, Perceval, of our present intellects which you have mentioned with such liberty of speech was not misled by us out of ignorance, but out of goodness. The disorders you speak of began when the world was less peopled, and you know that the most skilful physicians cannot rescue sight in one born blind. I mention this because it is much the same thing to cure an unfree eye as to reform antiquated errors. For as the skilful physician besides himself to his patient the first day he sees the disordered eye weeps, but is forced to leave that patient to deserved blindness who neglected to seek a cure till his sight was quite lost, so reformers should appear almost with swords smothered the very first hour that they commence, for when vice and corruption have got deep-rooting, it is much easier done to tolerate the evil, than to go about to remedy it out of hand, with danger to common weal notwithstanding, it being more dangerous to cut an old man than it is to misbehaving to let it stand. Moreover, we are here to call to mind the disorders of private men, and to set ourselves on as things, but to be silent on what concerns prelates, for they having no superiors in this world it belongs only to God to reform them, He having given them the preceptors to command, as the glory to obey. Bishops, therefore, should correct the faults of their subordinates by their own guilty living, for the hearts of prelates being in the hands

of the Almighty, when people deserve it from His Divine Majesty he smother up Pharoah against them, and, on the contrary, makes prison under-lauded, when people by their fidelity and obedience deserve God's assistance.¹

What Solon said was much commended by all the learned, and then Cato began thus:—"Your opinions, most wise Cicerus, are much to be admired, and have abundantly justified the profound reason which all the Literate have of you, the vast, comprehensive, and assorted words under which the age's impurities could not be better discovered and pointed out. For are your opinions, which are full of human knowledge, gain-said here for that they are not excellent, but for that the world is so habituated to the vice, and is even so grounded in the habit, that the constitution of mankind is very set, and their vital action yields to the strength of the distemper, in short, the patient quite nothing but blind and perceptive, and the best left from his head. The physicians, gentlemen, hath a hard part to play when the sick man's maladies are many, and one so far differing from another that cooling medicines, and such as are good for a hot liver, are sought for the stomach, and weaken it too much. Truly this is just our case, for the maladies which molest our age equal the state of leaves, and are more various than the flowers of the field. I, therefore, think this case desperate, and that the patient is totally incapable of human help. We must have recourse to prayers and to other divine helps, which as like men are usually explored from God, this is the true work that, which, in the greatest difficulties, leads men into the harbour of perfection, for *Poen profecto, locustis dederitis, vicia ab omni decore, plura cibum acule dederis*" If we approve this consideration we shall

¹ *Ibid.*, lib. vi., *Ant.*

And that when the world was formerly sunk into the most disorders, it was God's care that did help it, by sending a universal deluge to run trackless, full of abominable and innumerable men, born off the world. And, gentlemen, when a man sees the walls of his house all gaping and rotten, and its foundations so weakened that, in all appearance, it is ready to fall, certainly it is more ready done to pull down the house and build it anew, than to lose money and time in patching and patching it. Therefore, man's life is so fully depraved with vice that it is past all human power to reform it in the former habit, I do with all my heart beseech the Divine Majesty, and entreat you to do the like, that He will again open the curtains of Heaven, and pour down upon the earth another deluge, with this restriction, that a new Ark may be made, wherein all hope not above twelve years of age may be saved, and that all the female sex, of whatever age, be wholly concerned, that nothing but their unhappy memory may remain. And I beseech the same Divine Majesty that as He hath granted the singular benefit to bees, fishes, fowls,¹ and other animals, to preserve without the female sex, so He will think man worthy of the like favour. I have heard be certain that as long as there shall be any women in the world men will be wicked."

It is not to be believed how much Calvi's discourse displeased the whole Assembly, who did all in order the rank consent of a deluge, that, sitting themselves upon the ground, with their hands held up to heaven, they loudly beseeched Almighty God that He would preserve the excellent female sex, that He would keep mankind from any more deluges, or that He would send them on the

¹ See Additional Note, No. 1.

with only to anticipate those dissipated and wild wits, those intemperate and bloodthirsty wits, those intemperate and phantastical brains, who, being of a depraved judgment, are seeking but mad men, whose salvation was hopeless, and pain without end, and that when mankind should, through their dissipation, become unworthy of any mercy from the Almighty, He would be pleased to punish them with the scourge of plague, sword, and famine, rather than to deliver mankind into the good will and pleasure of those intemperate and wicked rulers, who, being composed of nothing but blind zeal and deluded folly, would put the world in flames if they could compass the fatal enterprise they hourly hatch in their heads.

Cato's speech had this striking end, when I knew that I was.—"Enough drinking is not so greatly requisite as information as would seem by many of your discourses, especially when discourses have grown to so great a length, on the contrary, they ought, like wounds which are subject to corruption, to be dressed with a light hand. It is a mistake in the physician that the patient should lie with his prescriptions in his body, none of men will conclude that the medicine lasts does him more harm than his malady. It is a rash advice to go from one extreme to another, passing by the due medium, man's nature is not capable of violent mutations, and if it be true that the world hath been falling many thousand years into the present intemperance, he is a very fool who thinks to restore it to health in a few days. Moreover, as information the conclusion of those who do reform, and the opinion of those that are to be reformed, ought to be exactly conformed. We that are the reformers are philosophers and men of learning, and if those to be reformed be only

statements, printers, such as self, paper, press, and ink, or other such things appertaining to learning, we may very well correct their errors, but if we offer to rectify the faults of other kinds, we shall commit worse errors, and become more ridiculous than the schoolmaster who would judge of science, and direct evenwise Apollon his poems. This, I must say, is a defect frequent in us Scotsmen, who, for fear that we have in our heads, pretend to know all things, and are not aware that when we first remove from our heads we run riot, and say a thousand things from the pulpit. I say this, gentlemen, because nothing more elevates nations than to walk through in the dark, which happens when nations are not well acquainted with the roots of those with whom they have to deal. The reason is apparent, for walking makes men more circumspect in their errors than when they had their references all informed of their defects. Now, which of us is acquainted with the dialects of nature, the permutations of adversity, the variety of judges, the tricks of nature, the chaos of epistemology, the twisting of fate, the regency of fate, and the shuffling tricks of a thousand other things? And yet all these sciences must be by us corrected, which are to be from our professors that we shall appear like so many blind men feeling to step a body into which apes the way in every side. This, gentlemen, is enough to convince you that education is only likely to proceed well when teachers discourse of navigation, arithmetic of war, metaphysics of sleep, and horsemanship of politics. It is most presumptuous in us to pretend to know all things, and more foolish to believe that as every nation there are not three or four honest men. My opinion, therefore, is, that we ought to send for a few of such professors of

known publicly and work, and that every one should correct his own trade, by that means, we shall publish to the world a reformation worthy of ourselves and of the present exigencies."

Fenelon and Chloë retailed this speech to the class, and among the other philosophers of a solitary seminary, perceived before God and the world that they believed it was impossible to find out a better means for the reformation of mankind, yet did the rest of their companions abhor it more than Chloë's proposition, and with great indignation told Fenelon they much wondered that he, by taking more references into their number, should be for *dissuading* Apollo, who had thought them not only sufficient but essentially fit for that business. It was not easily advised to begin the general reformation by publishing their own wisdom, for all resolutions which detract from the credit of the politicians must that reputation which is the very soul of business. It was strange a man who was the very prime sage of Latin writers should be so lacking of authority, which should be guarded more jealously than women's honour, since the worst men did all agree that twenty pounds of blood taken from the life was was well employed to gain but one ounce of jurisdiction.

The whole Assembly were mightily affected when, by the reputation of Fenelon's opinion, they found much hopes of effecting the reformation, for they valued little in Marston, who was but a novice, which though Marston did by many signs perceive, yet, so what discouraged, he spoke thus:—"It was not for my merit of merit, merit was philosophers, that I was selected by Apollo into the reformed congregation, but out of his Majesty's special favour; and I very well know that it better becomes me to use my own than

my tongue, and certainly I should not dare to open my mouth upon any other concern, but information being the business in hand, and I lately coming where nothing is spoken of but information and reformers, I thought that every one may hold their peace, and that I alone may be heard to speak in a business which I see no need is, that I may least myself to be the only Fossil of this nation's malice. Give me leave, I beseech you, to say that you, in relating your opinions, seem to me to be like those indiscreet physicians who lose time in consulting and disputing without having seen the sick party, or heard from his own mouth the account of his disease. Our business, gentlemen, is to cure the present age of the foul infection under which she labours, we have all laboured to find out the sources of the malice and its proper remedy, but none of us hath been so wise as to visit the sick party. I therefore advise that we send for the present Age in some better and be examined, that we interrogate it of its sickness, and that we see the ill-affected parts naked, for this will make the cure easy, which you now think desperate."

The whole Assembly was so pleased at Monmouth's motion, that the reformers immediately commanded the Age to be sent for, who was presently brought in a chair to the Dolphin Palace by the four Seasons of the year. He was a man full of years, but of singular and strong a complexion that he seemed likely to live yet many years, only he was short-breathed, and his voice was very weak, so whilst the philosophers, much wondering, asked him what was the reason that he, whose really face was a sign of much natural heat and vigour, and of a good stomach, was nevertheless so feeble? And they told him that a hundred years before his face was so yellow that he seemed to have the

jealousie, yet he spoke freely, and seemed to be stronger than he was now, and more they had need for him to own his inferiority, he should speak freely of his griefs.

"The Age mirrored them—" (then after I was born, gentlemen, I felt not those isolation under which I now labour. My face is dark and ruddy because people have peered at and admired it with liking; my address resembles the rising and flowing of the sea, which stream contains the same water, though it rises and falls, with the variation notwithstanding, that when my looks are outwardly good, my reality is more grievous inwardly (as at this present), but when my face looks ill, I am best within. As for the admiration which beset me, do but take off this gay jacket, wherewith some good people have covered a wizen corpse, and view me naked as I was made by Nature."

At these words the philosophers strip him in a trice, and found that this miserable wretch was covered all over close inches thick with a coat of appearance. They caused two rooms to be forthwith brought unto them, and fell to sharing it off with great diligence, but they found it so far more into his very bones than in all the huge volumes there was not one inch of good left, such, at which, being struck with horror and despair, they put on the patient's shabby apron, and dressed him. Then, convinced that the disease was incurable, they shut themselves up together, and shadowing the sun of public affairs, they worked to preserve for the safety of their own reputations. Maxims was what the rest of the reformers dictated, a Maxims, wherein they witnessed to the world the great care Apollo ever had of the virtuous lives of his Ministers, and of the welfare of all mankind, also what pains the Reformers had

taken in compiling the General Reformation. Then, coming to particulars, they list the prices of spices, calicoes, and purples. The assembly had already understood the Reformation when Thales put them in mind that certain huffers, who sold pease and black-cherryes, traded such small measures that it was a shame not to take order therein. The Assembly thanked Thales for his advertisement, and added to their reformation that the measures should be made greater. Then the palace gates were thrown open, and the General Reformation was read, in the place appointed for such purposes, to the people assembled in great numbers in the market-place, and was so generally applauded by every one that all Persons sang with shouts of joy, for the rabble are intreated with trifles, which none of judgment know that will stand longer than these:—as long as there be more there will be vice—that men live on earth not indeed well, but as little ill as they may, and that the height of human wisdom lies in the discretion to be content with leaving the world as they found it.

¹ *Ibid.* lib. iv., 222.

CHAPTER III

THE FIRST PUBLICATION OF THE MEMORANDUM ORDER OF
THE ROYAL TREASURY, ADDRESSED TO THE LEARNED IN
GERMANY, AND THE SCIENCE OF STARS.

THE original edition of the "Universal Information" contained the mandate bearing the above title, but which the astute Haulschper declares to have existed as manuscript as early as the year 1414, as would also appear from a passage in the Council edicts of 1414, the earliest which I have been able to trace. It was reprinted with the "Conferre Fraternitatis" and the "Allymance Information der Grosse Welt" at Frankfurt-am-Mayn in 1418. A Dutch translation was also published in the year, and by 1412 there had been four Frankfurt editions, the last containing the "Universal Information," which, though it received an elaborate editorial decoration by Bostelme,¹ seems gradually to have dropped out of vogue. "Other editions," says Balke, "followed in the years immediately succeeding, but these it is unnecessary to notice. In the title-page of the third Frankfurt edition stands—first printed at Basel in the year 1414. But the four first words apply to the original edition, the four last to this."

¹ "Hansmann Mayn, oder Hülfskammer der die Information der grossen Welt . . . Druck Baldula Bostelme." 1417.

² *Die Sprache, "Reinverwand und Fremdwort."*

From Fredericksburg ; or, a Discourse of the Fraternity of the most Lovable Order of the Blue Cross.

Being the only man and creature that in these latter days hath proved out to nobly His mercy and goodness to mankind, whereby we do attain more and more to the perfect knowledge of His Son Jesus Christ and of Himself, that truly we may boast of the happy time wherein there is not only discovered unto us the half part of the world, which was hitherto unknown and hid from us, but He hath also made manifest unto us many wonderful and never-before seen works and wonders of Nature, and, moreover, hath raised men, indeed with great wisdom, which might partly reveal and reform all men (so that our spotted and impure eyes be perfected, so that bodily men might thereby understand his own nobleness and worth, and why he is called *Microcosmus*, and how far his knowledge arriveth in Nature).

Although the rude world hitherto will be but little pleased, but rather made and well pleased, also the pride and contentious of the learned men great, it will not suffer them to agree together, but were they united, they might, out of all these things which in this our age God doth so richly bestow on us, collect *Librum Secretorum*, or, a Perfect Method of all Arts. But such is their opposition that they will keep, and are loath to leave, the old routes, concerning Prophecy, Astrology, and Games, yea, and that which hath but a mere show of learning, more than the clear and manifest Light and Truth. These, if they were now living, with much joy would leave their senseless traditions, but here is too great wisdom for such a great work. And although in Theology, Poetry, and the Mathematics, the truth doth appear to stand, nevertheless, the old Envy, by

his ability and will, did show himself in furthering every good purpose by his instruments and contributions among people.

To such an instance of a general education, the most godly and highly distinguished Father, our Brother, C. B. C., a German, the chief and original of our Fellowship, both much and long time laboured, who, by reason of his poverty (although descended of noble parents), in the fifth year of his age was placed in a orphan, where he had learned in different the Greek and Latin tongues, and upon his earnest desire and request, being yet in his growing years, was associated to a Brother, E. A. L., who had determined to go to the Holy Land. Although this Brother lived in Cyprus, and so never came to Jerusalem, yet our Brother C. B. C. did not return, but stopped himself over, and went to Damascus, insisting from thence to go to Jerusalem. But by reason of the sickness of his body he remained still there, and by his skill in physic he obtained much favour with the Turks, and in the meantime he became acquainted with the Wise Men of Damascus in Arabia, and beheld what great wonders they wrought, and how Nature was increased upon them.

Hardly was this high and noble spirit of Brother C. B. C. as stirred up, that Jerusalem was not so much near to his mind as Damascus,¹ also he could not bide his shoes any longer, but made a bargain with the Arabians that they should carry him for a certain sum of money to Damascus.

¹ Damascus had the advantage, city distinguished Damascus are very highly valued in the German cities. Brother C. B. C. was finally left and proper a journey to Damascus, which he had already marked: nevertheless this is the same appearing in the place, and Thiers decided on visiting it the manner which will subsequently be made evident.

He was but of the age of sixteen years when he came hither, son of a strong Dutch constitution. There the *Wiss Men* received him not as a stranger (as he himself remarks), but as one whom they had long expected; they called him by his name, and showed him other marks out of his respect, whereas he would not but slightly render.

He learned them better the Arabian tongue, so that the year following he translated the book *M* into good Latin, which he afterwards brought with him. This is the place where he teaches his Pysics and his Mathematics, whereby the world hath much cause to rejoice, if there were more here and less away.

After three years he returned again with good success, shipped himself over *Siwa Arabica* into Egypt, where he remained not long, but only took better notice there of the plants and creatures. He sailed over the whole Mediterranean Sea, far to some parts *Fra*, where the Arabians had directed him.

It is a great shame unto us that wise men, as the *romans* the one from the other, should not only be of one opinion, having all common writings, but also be unwilling and ready, under the seal of secrecy, to report their secrets to others. Every year the Arabians send *deputes* to send one to another, inquiring one of another out of their arts, if happily they had found out some better things, or if experience had weakened their sciences. Truly there runs something to light whereby the Mathematics, Pysics, and Magic (for so these are they of *Fra* most skilful) were increased. There is now-a-days no want of learned men in Germany, Magyars, Gallics, Poles, and Philosopher, were there but more love and

kindness among them, or that the most part of them would not keep their secrets close only to themselves.

At Fox he did get acquaintance with those which are commonly called the Elementary schoolmasters, who would take him many of their secrets, as we German Masters might gather together many things if there were the liberty and desire of searching out secrets amongst us.

Of those of Fox he often did mention, that their Religion was not altogether pure, and also that their Catholick was defiled with their Religion; but, notwithstanding, he knew how to make good use of the same, and found still more better grounds for his faith, altogether agreeable with the harmony of the whole world, and everlastingly impressed in all parts of them. Thence proceeded that his Counsel, that as in every several house is contained a whole good tree or fruit, as likewise is pointed in the little body of man, the whole great world, whose religion, policy, health, numbers, nature, language, works, and words, are agreeing, sympathizing, and in equal love and melody with God, Heaven, and Earth, and that which is disagreeing with them is error, falsehood, and of the devil, who alone is the first, middle, and last cause of strife, Murders, and darkness in the world. Also, might not examine all and several persons upon the earth, he should find that which is good and right is always agreeing with itself, but all the rest is spotted with a thousand numerous errors.

After two years Brother F. C. departed the city Fox, and called with many costly things into Spain, hoping well, as he himself had so well and profitably spent his time in his travel, that the learned in Europe would highly rejoice with him, and begin to rule and order all their

studia according to their own and several traditions. He therefore consulted with the learned in Spain, showing unto them the errors of our arts, and how they might be corrected, and from whom they should gather the true *Julius* of the laws to come, and whom they ought to agree with those things that are past, also how the faults of the Church and the whole *Philosophia Moralis* were to be amended. He showed them new genera, new fruits, and heres, which did concord with old philosophy, and promised them new *Artemedia*, whereby all things might duly be restored. But it was to them a laughing matter, and being a new thing unto them, they feared that their great name would be lessened if they should now again begin to learn, and acknowledge these many years' errors, in which they were accustomed, and wherewith they had guarded them enough. When he heard this question, let him be referred (they said). The same way was the way to him by other nations, the which moved him the more because it happened to him contrary to his expectation, being that ready heartily to impart all his arts and sciences to the learned, if they would have had inclination to write the true and infallible *Artemedia*, out of all doubts, sciences, and arts, and whole nature, as that which he have would direct them, like a globe or clock, to the only middle point and centre, and (as it is used among the *Arabians*) it should really serve to the wise and learned for a rule, that also there might be a society in Europe which might have gold, silver, and precious stones, sufficient for to bestow them on kings for their necessary uses and lawful purposes, with which [society] such as he perceived might be brought up for to learn all that which God hath suffered man to know, and thereby

to be enabled in all times of need to give their counsel unto those that seek it, like the Eastern Doctor.

Truly we must confess that the world in those days was already lag with those great convictions, labouring to be delivered of them, and did bring forth painful, worthy men, who broke with all force through darkness and barbarism, and left us who succeeded to follow them. As surely they have been the oppressed people in Typpospon, whose faces now should be more and more brighter, and God undoubtedly give to the world the last light.

Such a one likewise hath Theophrastus been in reason and callings, although he was none of our Easternity, yet, nevertheless hath he diligently read over the Book II, whereby his deep cognition was created, but this man was also troubled in his course by the multitude of the learned and wise among men, that he was never able possibly to couple with others of the knowledge and understanding he had of Nature. And therefore in his writings he rather masked these basic beliefs, and did not show them altogether what he was, yet, nevertheless, there is found with him well grounded the ideas named Harmonia, which with-out doubt he had imparted to the learned, if he had not found them rather worthy of subtle reasons than to be instructed in greater arts and sciences. He then with a free and careless life lost his time, and left unto the world these British pleasures.

But that we do not forget our loving Father, Brother C. R., he after many painful travels, and his Eastern true instructions, returned again into Germany, the which he heartily loved, by reason of the children which were shortly to come, and of the strange and dangerous custom men. These, although he could have begged with his art,

but specially of the transmutations of metals, yet did he esteem more Thaum, and more, the divine flames, than all van glory and pomp.

Nevertheless, he builded a sitting and some habitation, in the which he contained his voyage and philosophy, and reduced them together in a true memorial. In this house he spent a great time in the mathematics, and made many fine instruments, as compasses, squares, goniometers, whereof there is but little remaining to us, so hereafter you shall understand.

After five years came upon him the need for Reformation; and as heaped [of it] he desired of the aid and help of others, although he himself was gentle, kind, and meekness; however he undertook, with some few enjoyed with him, to attempt the same. Wherefore he desired to that end to have out of his first chapter (to the which he gave a great affection) three of his brethren, Brother G. T., Brother L. A., and Brother I. O., who had some more knowledge of the arts than at that time many others had. He did bind these three unto himself, to be faithful, diligent, and secret, so also he counsaileth carefully to writing all that which he should direct and instruct them in, so the end that those which were to come, and through several revolutions should be reserved unto the Fraternity, might not be destroyed of the least reliable and word.

After this manner began the Fraternity of the Rose Cross—first, by three persons only, and by them was made the magical language and writing, with a large dictionary, which we yet daily use to God's praise and glory, and do daily great wisdom therein. They made also the first part of the Book M, but as suspected that that labour was too heavy, and the unspokeable conscience of the rich hundred them, and also which his new building [called Jacob's Spinning] was

were finished, they concluded to draw and manage pictures more into their Fraternity. To this end, was chosen Brother E. G., his deceased father's brother's son, Brother E., a skilled painter, G. G., and F. D., their secretary, all German except E. A., as in all they were eight in number, all laborers and of varied occupations, by whom was collected a book or volume of all that which was our share, with, or hope for.

Although we do now fully realize that the world is much improved within an hundred years, yet we are aware that our Associates shall numerously remain into the world's end, and also the world in her highest and best age shall not cease to see anything else, for our Era takes her beginning from that day when God spoke *First* and shall end when he shall speak *Finest*, yet God's clock strikes every minute, whose own were strike its perfect hours. We also steadily believe, that if our Brothers and Sisters had lived in this our present and close light, they would more roughly have handled the Pope, Mahomet, sorcerers, artists, and explorers, and showed themselves more helpful, not simply with sight and working of their soul and communication.

When now these eight Brothers had disposed and offered all things in such manner, as there was not now need of any great labor, and also that every one was sufficiently instructed and able perfectly to converse of secret and hidden philosophy, they would not remain any longer together, but, as in the beginning they had agreed, they separated themselves into several societies, because that not only their Associates might be more profitably examined by the learned, but that they themselves, if in some country or other they observed anything, or perceived some error, might inform one another of it.

Their agreement was this:—

First, That none of them should profess any other thing than to own the soul, and that grain.

Second, None of the party should be constrained to wear any certain kind of habit, but therein to follow the custom of the country.

Third, That every year, upon the day U, they should meet together at the house of one of them, or within the house of his chosen.

Fourth, Every Brother should look about for a worthy person who, after his chosen, might succeed him.

Fifth, The word E. C. should be their seal, mark, and character.

Sixth, The Fellowship should remain secret one hundred years.

Thus an article they bound themselves up to another to keep, five of the Brothers departed, only the Brothers E. and D. remained with the Father, Brother E. C., a whole year. When those likewise departed, then remained by him his chosen and Brother E. C., so that he hath all the days of his life with him two of his Brothers. And although that as yet the Church was not chosen, nevertheless, we know that they did think of her, and what with longing desire they looked for. Every year they assembled together with joy, and made a full confession of that which they had done. There must certainly have been great pleasure to hear truly and without invention related and rehearsed all the wonders which God hath poured out here and there throughout the world. Every one may hold it out for certain, that such persons as were met, and joined together by God and the Harvest, and chosen out of the wheat of men as have lived in many ages, did live together

show all others in highest unity, greatest unity, and most love from one towards another.

After such a most horrible war, they did spend their lives, but although they were free from all sinners and pain, yet, notwithstanding, they could not live and pass their time appointed of God. The first of this Fraternity which dyed, and that in England, was I. O., as Brother C long before had foretold him, he was very expert, and well learned in Hebrew, as his Book called it was written. In England he is much spoken of, and chiefly because he acted a young Earl of North of the imposture. They had concluded, that, as much as possibly could be, their burial place should be kept secret, as at this day it is as yet known unto us what is become of some of them, yet every man's place was supplied with a fit monument. But this we will conclude publicly by these presents, to the honour of God, that what secret cover we have learned out of the book of, although before our eyes we behold the shape and pattern of all the world, yet are there not shown unto us our misfortune, nor hour of death, the which only is known to God himself, who thereby would have us keep in a true fixed steadfastness. But buried more in our Confession, where we do not show thirty-seven reasons whereby we now do make known our Fraternity, and profess such high mysteries truly, without restraint and reward. Also we do promise more gold than both the Indies bring to the King of Spain, for Europe is with child, and will bring forth a strong child, who shall stand in need of a great godfather's gift.

After the death of I. O., Brother B. C. acted not, but, as soon as he could, called the rest together, and then, as we suppose, his grace was made, although whether we follow

were the latest) did not know when our loving Father E. G. died, and had no more but the bare names of the beginners, and all their movements to us. Yet there came into our meeting a man, which, through dark and hidden words and questions of the hundred years, Brother A., the manager of it (who was of the first and second row of meetings, and had lived amongst many of us), did report unto us of the third row and succession, otherwise we must wonder, that after the death of the said A., none of us had as yet received known anything of Brother C. E., and of his first Fellow workers, then that which was related of them in our philosophical *PERICHRYSIS*, amongst which our *DISCOURS* was held for the chiefest, *FOUR* Minutes for the most useful end, and *FOURTEEN* for the most profitable. Likewise, we do not certainly know if those of the second row have been of like wisdom as the first, and if they were admitted to all things.

It shall be declared hereafter to the gentle reader not only what we have heard of the burial of Brother E. G., but also it shall be made manifest publicly, by the strength, influence, and commandment of God, whom we most faithfully obey, that if we shall be converted sincerely and Christian-like, we will not be ashamed to set forth publicly in print our names and names, our meetings, or anything else that may be required at our hands.

Now, the true and fundamental solution of the finding out of the high-blestimated man of God, *Foe : C. E. G.*, is this :—After that *A.* in Dallas *Barlowman* was deceased, there succeeded in his place our loving Brother E. B. This man, after he had required unto us to take the solemn oath of Fidelity and secrecy, informed us thus *John*, that *A.* had comforted him in telling him, that this Fraternity should

we long not remain as hidden, but should be to all the whole German nation helpful, useful, and commendable, of the which he was not in any way to his credit ashamed. The year following, after he had performed his school right, and was needed now to travel, being for that purpose richly provided with Fortunate's purse, he thought (he being a good architect) to alter something of his building, and to make it more fit. In such repairing, he lighted upon the Memorial Table, which was cut of brass, and contained all the names of the Brothers, with some few other things. Thus he would transfer into another more fitting wall, for whom or whom Brother B. O. died, or in what country he was buried, was by our government considered and known to us. In this table stood a great name somewhat strong, so that when it was with force drawn out a lock with it an excellent log came out of the stone wall or plastering of the hidden door, and so unlocked the secreted the door, whence we did with joy and longing draw down the rest of the wall and closed the door, upon which was written in great letters—

Post-XXX Jesus Fatus,

with the year of the Lord under it. Therefore we grieved greatly, and let it rest that same night, because first we would overlook our fate—that we were carried again to the Conclusion, for what we have published to done for the help of those that are working, but to the sorrowing, God willing, it will be small profit. For like as our door was after so many years wonderfully discovered, also there shall be opened a door to Europe (when the wall is removed), which already dark begins to appear, and with great desire is expected of many.

In the morning following we opened the door, and there appeared to our sight a trail of seven sides and seven corners, every side five feet broad, and the length of eight feet. Although the sun never shined on this trail, never shined, it was enlightened with another sun, which had leaved this from the sun, and was situated in the upper part in the center of the ceiling. In the center, instead of a tent-stem, was a round disk, covered with a plate of brass, and thence the squares —

A. O. B. C. The seven companions under side
appliance first.

Round about the first circle or brass disk,

Four will come,

In the middle were four figures, enclosed in circles, whose circumference was,

1. *Papaguan Flamingo.*

2. *Lepus Saxon.*

3. *Lithium Saxon.*

4. *De Alena Saxon.*

This is all clear and bright, as also the seven sides and the two heptagons. As we knelt down altogether, and gave thanks to the side, side, side, side, and side, and side, who hath taught us more than all men's side could have found out, praised be The holy name. The trail as parted in three parts, the upper part or ceiling, the wall or side, the ground or floor. Of the upper part you shall understand no more at this time, but that it was divided according to the seven sides in the triangle which was in the height center, but what therein it contained you (that are brethren of our Society) shall, God willing, behold the same with your own eyes. Every side or wall is parted into ten squares, every one with these several figures and sentences,

as they are truly shown and set forth according here in our book. The bottom again is parted in the triangle, but because therein is described the power and rule of the Infernal Government, we have branched the same, for fear of the abuse by the evil and ungodly world. But these Gods are provided and stand with the Heavenly Angels, to uphold that or hurt, tread on and break the head of the old and evil serpent, which this our age is well fitted for. Every side or wall had a door for a door, whereas there lay divers things, especially all our books, which otherwise we had, besides the *Forbidding of Transgressive Practices of Believers*, and those which daily subtilties we do participate. Herein also we found his *Intercession and Pile*, wherein this selection for the most part is taken. In another chart were looking-glasses of seven virtues, as also in other places were little bells, burning lamps, and chiefly wonderful artificial works—generally all was done to that end, that if it should happen, that many hundred years, Christianity should come to nothing, they might by this easily such be restored again.

Now, as we had not yet seen the dead body of our cruel and woe Father, we therefore turned the other side, then we lifted up a strong plain of brass, and found a fair and wealthy body, whole and uncorrupted, as the same is here lively counterfeited,¹ with all the ornaments and attire. It has hand he held a parchment called T,² the

¹The illustration which is here referred to is, strangely enough, not represented in the top of the translation, and it is also absent from the Dutch version of 1627. As there are no other editions of the "*Truce Pouncemoide*" in the Library of the British Museum, I am enabled to satisfy the curiosity of my readers by a copy of the original engraving.

²In the English translation the letter T has been substituted by a typographical error, or by an error of transcription for the T which is found in all the Dutch editions.

which next were the Bible as our greatest treasure, which ought not to be delivered to the enemies of the world. At the end of this book stands the following *Examen*.

Abstract *posterior* *mean* *values*

[illegible]

Underneath they had submitted themselves

1. Foa, I. A., Foa, G. H. *Abstracts Proteinolysis* (in press).
2. Foa, G. E., M., P. G.
3. Foa, F. R. G., *Journal of the American Chemical Society*.
4. Foa, F. R. M., P. A., *Journal of Biochemistry*.
5. Foa, G. G. M., P. L., *Colloids*.

100

1. Prof. E. A. Sauer, Prof. E. D. Williamson
2. Prof. A. Sauer, Prof. E. D.

1. *Pro. R. Souter* *Pro. C. R. C.*, *see* *Chico*
Imperialism.

At the end was written,

See *The* *Machine*, *in* *John* *Wormer*, *per* *Spencer* *London*
conclusion.

At that time was already dead, *Pro. R. S.* and
Pro. C. R., but their burial place where it is to be found?
We don't yet but our *Pro. Souter* had the same, and some
other things laid in earth, and perhaps likewise buried.
We also hope that this our example will stir up others
more liberally to register after their names (which we
have therefore published), and to search for the place of
their burial, the most part of them, by means of their
graves and physical, are yet known and placed among
very old folks, or might perhaps our *Chico* be enlarged,
or, at least, be better cleared.

Concerning *Spencer* *London*, we found it kept in
another little shop, truly more than there can be imagined
by any understanding man, but we will leave him un-
described until we shall be truly assured upon this our
treasured *Chico*. So we have covered it again with the
plates, and set the other *Chico*, that the store and made
it over with all our mind. However, by intention, and
command of our *Chico*, there are some to right some books,
among which is contained *M* (which was made instead of
hundredth one by the printer's *M. L.*). Finally, we
departed the one from the other, and left the natural being
in possession of our people. And so we do expect the
same and judgment of the learned and unknown.

Whether we know what a time there will now be a
general information, both of *Chico* and *Imperial* things,
according to our desire and the expectation of others, for

it is being, that before the rising of the Sun there should appear and break forth dawns, or some dawning, or divine light in the sky. And so, in the meantime, come five, which shall give their names, may join together, steadily to increase the number and power of our Fraternity, and make a happy and useful for beginning of our *Philosophical Culture*, prescribed to us by our Brother B. G., and in particular with one of our treasures (which never can fail or be wasted) in all humility and love, to be used of this world's labour, and not with us blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, we wish to have the knowledge of Jesus Christ (as the same now is there last days, and chiefly in Germany, most clear and pure as professed), and to now shape cleared and rapid of all covering people, heretics, and false prophecies, in certain well noted constant maintained, defended, and propagated. Also we are two Sacraments, as they are connected with all Forms and Communion of the first and renewed Church. In Politics we acknowledge the Roman Empire and German Monarchism for our Christian land, about we know what alterations be at hand, and would like report the same with all our hearts to other gently learned men, notwithstanding our handwriting which is in our hands, as none (except God alone) can make it common, nor any earthly power is able to remove us off it. But we shall help with words and thus in good a sense, as God shall permit or hinder us. For our God is not Mars, as the heathenish Romans, but is the Church-vestment and the banner of the Temple. Our Philosophy also is not a new invention, but as Adam

after his full bath received it, and as Moses and Solomon used it, also it might not much to be doubted of, or contradicted by other opinions, or meanings; but among the truth is possible, true, and always like himself in all things, and especially accepted by with Jews in every part and all members, and as he is the true image of the Father, so is the true image, so it shall not be said, This is true according to Philosophy, but true according to Theology; and whereas Plato, Aristotle, Pythagoras, and others did hit the mark, and whereas Euclid, Archimedes, Moses, Solomon, did excel, but especially wherever that wonderful book the Bible speak. All that came together, and make a sphere or globe whose total parts are significant from the center, as hereof more at large and more plain shall be spoken of in Christianly Conference (in the Books des L'Évangile).

But now concerning, and chiefly in this our age, the eagerly and unceasing gold-making, which hath gotten so much the upper hand, whereby under colour of it, many rascals and rascals people do use great villainies, and even and abuse the words which is given them, yet, now when men of divines do hold the transmutation of metals to be the highest point and pursuit in philosophy. This is all their intent and desire, and that God would be most interested by them and honoured which could make great stores of gold, the which with supernatural powers they hope to obtain of the almighty God and master of all hearts, but we by these private publicly secrets, that the true philosophers are far of another mind, concerning little the making of gold, which is but a paragon, for besides that they have a thousand better things. We say

with our loving Father G. B. O., His answer was question answer, he said him the whole matter is detected, he said not right that he can make gold, and that, as with Christ, the Jews are chained unto him, but is glad that he work the harvest upon, the angels of God ascending and descending, and his name written in the book of life.

Also we do testify that, under the name of Chymia, many books and pictures are set forth in Christianism glorioing God, as we will name them in their due season, and will give in the preface a catalogue or register of them. We pray all learned men to take heed of these kinds of books, for the Strong never mistake, but search his words till a stranger can dole out them out.

We, according to the will and command of Fm. G. B. O., we his brethren request upon all the learned in Europe who shall read (and both in two languages) that our Fm. and Company, that it would please them with good deliberation to peruse this our offer, and to examine most exactly and sharply their wits, and behold the present time with all diligence, and to declare their minds, either communicate secrets, or expel them by pen. And although at this time we make no mention either of our person or meetings, yet nevertheless every one's opinion shall necessarily come to our hands, in what language we ever will be, our very body shall be, whom given him his name, to speak with some of us, either by word of mouth, or else, if there be some let, in writing. And that we say for a book, that whatsoever shall earnestly, and from his heart, bear affection unto us, it shall be beneficial to him in goods, body, and soul, but he that is false-hearted, or overly greedy of riches, the same

but of all that not be able in any manner of wise to hurt us, but bring himself to other pains and distraction. Also our building, although one hundred thousand people had very near seen and beheld the same, did for ever remain untouched, undisturbed, and hidden in the wildest world.

But under whose hands, Adam,

CHAPTER IV.

THE COMPARISON OF THE ROMANISH AND PROTESTANT, AS APPEARED TO THE MARCHES OF SWITZ.

THE translation of this manifesto which follows the French in the edition corrected by the great sense of Eugene Pichler has a precise and curious: being made not from the Latin original but from the later German version. As a relic of English Romanish literature I have wished to preserve it, and having subjected it to a searching revision throughout, it now represents the original with sufficient fidelity for all practical purposes. The "Confession Protestante" appeared in the year 1534 in a Latin work entitled "*Summaria Philosophia Christiana: Brevis à Philippo à Gubello, Philosopho studioso, scripta, ab eodem primò, et ab eodem Confessione Protestante R. C.*" in *hæc rebus, Gubello, circiter à Francisco, à 1534 Quarta*." It was prefaced by the following advertisement:—

"Here, gentle reader, you shall find incorporated in our Confession thirty seven reasons of our purpose and intention, the which according to thy pleasure thou mayest seek out and compare together, considering within thyself if they be sufficient to abuse thee. Truly, it requires no small pains to reduce any one to believe what doth not yet appear, but when it shall be revealed in the full Mass of day, I suppose we should be ashamed of such qualifications. And as we do now commonly call the Pope Antichrist, which was

themselves a capital offence in every place, as we know certainly that what we have happened we shall in the future shoulder forth with uplifted voice, the which, needs, with us divine with all the heart that it may happen most speedily.

"FREDERICK E. C."

Captain Frederick E. C. and Brother Emory.

CHAPTER I.

Whatever you have heard, O mortals, concerning our Testimony by the trumpet sound of the *Evangelium E. C.*, do not either believe it hastily, or wildly suspect it. It is Jehovah who, seeing how the world is falling in decay, and near to the end, hath begun it again in its beginning, turning the course of Nature, and so what heretofore hath been wrought with great pains and deepy labor He doth lay open now to Gods thinking of us men doing, offering it to the willing and directing it to the reluctant, that it may become to the good that which will remove the troubles of humankind and break the violence of unexpected blows of Fortune, but to the evil, golly that which will augment their sin and their painful estate.

Although we believe ourselves to have sufficiently unfolded to you in the *Evangelium* the nature of our order, wherein we follow the will of our most excellent father, our man by any be suspected of heresy, nor of any attempts against the commonwealth, we hardly do condemn the East and the West (joining the Pope and Mahomet) for their blasphemies against our Lord Jesus Christ, and also to the chief head of the Roman Empire our prayers, secrets, and great treasures of gold. Yet we have thought good for the sake of

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the learned to add somewhat more to this, and make a better explanation, if there be anything too deep, hidden, and set down over dark, in the *Times*, or for certain reasons altogether omitted, whereby we hope the learned will be more satisfied with us, and come to approve our course.

CHAPTER II.

Concerning the amendment of philosophy, we have (as much as at the present is possibly declared) that the same is altogether weak and feeble; nay, whilst many (I have not how) alledge that she is sound and strong, to us it is certain that she is fallen far from health.

But as commonly even in the same place where there be sickness, forth a new disease, nature disconcerts a remedy against the same, so amidst so many refinements of philosophy there do appear the right means, and unto our Fatherland sufficiently offered, whereby she may become sound again, and new or renewed may appear to a renewed world.

No other philosophy we have then that which is the head of all the faculties, sciences, and arts, the which (if we be bold our eyes) resembles much of Theology and Medicine, but both of Jurisprudence, which nevertheless leaves not each with separate analysis, or, to speak briefly thereof, which doth sufficiently manifest the *Microcosm* man, whereof of more of the same orderly in the number of the learned shall regard to our fraternal invitation, they shall find among us far other and greater wonders than those they have elsewhere did believe, received at, and prove.

CHAPTER III.

Therefore, to declare briefly our meaning hereof, it becomes us to labor carefully that the surprise of our stud-

longs may be taken from you, to show plainly that such secrets are not lightly returned by us, and not to spread an opinion abroad among the vulgar that the story concerning them is a foolish thing. For it is not allowed to suppose many are overwhelmed with the conflict of thoughts which is occasioned by our unshaped grossnesses, unto whom (as yet) he delivers the wonders of the state up, or who, by reason of the course of the world, esteem the things to come like unto the present, and, hindered by the clamours of their age, live as citizens in the world that is now dead, who, in the light of ages, discern nothing easily by feeling.

CHAPTER IV.

Now concerning the first part, we hold that the meditations of our Christian father on all subjects which from the creation of the world have been conceived, brought forth, and propagated by human ingenuity, through God's revelation, or through the utters of angels or spirits, or through the sagacity of understanding, or through the experience of long observations, are so great, that if all books should perish, and by God's heavenly assistance all writings and all learning should be lost, yet posterity will be able thereby to lay a new foundation of wisdom, and to erect a new temple of truth. the which perhaps would not be so hard to do as if one should begin to pull down and destroy the old, raising building there where the foundation, afterwards being laid into the private chambers, and then change the doors, windows, and other things according to our intention.

Therefore, it must not be expected that new matters shall obtain at once all our weighty secrets. They must proceed

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step by step from the matter to the grades, and need not be retarded by reflection.

Wherefore should we not freely confess in the early work that each through so many windings and labyrinthine, if early it had pleased God to lighten unto us the dark Gaudalabyrinth? Were it not sufficient for us to live neither hungry, poverty, disease, nor age? Were it not an excellent thing to live always as we if you had lived from the beginning of the world, and should still live to the end thereof? He to live in one place that neither the people which dwell beyond the Ocean could tell anything, nor those which live in Persia might be able to keep secret their counsels from them? He to read in one early book as to doctors, and student, and remember whatsoever is all other books (which heretofore have been, are now, and hereafter shall come) only hath been, is, and shall be learned out of them? He to say as to play that instead of many words you could draw goods, instead of wild horse quips, and instead of Flute you could soften the roughy passions of the world? O friends, driven in the counsel of God and your consciences, Who hath desired at this time to increase and enlarge the number of our Fraternity, the which we with such joy have undertaken, as we have heretofore obtained the great honors without our merits, you, without any hope or expectation, the same we purpose with such fidelity to put in practice, that neither comparison nor pity for our own children (which some of us in the Fraternity have) shall move us, that we know that those selected for good things cannot be subjected, nor be suffered grossly.

CHAPTER V.

If there be any body now which on the other side will comply of our direction, that we offer our treasures as freely and indiscriminately, and do not rather regard more the gaily, than, or proudly persons than the common people, with him we are in no way angry (for the occasion is not without moment), but withal we affirm that we have by no means made common property of our arsenals, albeit they received in five languages within the ears of the vulgar, both because, as we well know, they will not move from us, and because the work of those who did be accepted into our Fraternity will not be measured by their currency, but by the rule and pattern of our revolutions. A thousand times the commonly may change, a thousand times may present themselves, yet God hath commanded our ears that they should hear none of them, and hath so compared us about with His church that unto us, His servants, no violence can be done, whereas now no longer are we beheld by human eyes, unless they have received strength bestowed from the eagle.

For the rest, it hath been necessary that the Fane should be set forth as everyone's mother house, but there should not be defrauded of the knowledge thereof, whom (although they be valiantly God hath not excluded from the happiness of the Fraternity, which is devoted unto degrees, as those which dwell in Banow, who have a far different political order from the other heathens; for these degrees only understanding men, who, by the king's permission, make particular laws, according unto which example the government shall alike be instituted in Europe (according to the description set down by our Christenly Father), when

that died come to pass which most parents, when our Trumpet shall sound with full voice and with no previous notions of standing, when, namely, those things of which a few were whisper and caution with enigmas, shall openly fill the earth, even as after many secret shakings of poor people against the pope's tyranny, and after blood repented, he with great violence and by a great crowd was cast down from his seat and suddenly trodden under feet, whom that fall is reserved for us up when he shall be torn in pieces with nails, and a final groan shall end his son's tragedy, the which, as we know, is already manifest to many learned men in Germany, as their letters and secret consultations bear witness.

CHAPTER VI.

We could here relate and declare what all the time from the year 1571 (when our Christian father was born) till now hath happened, what adventures he hath seen in the world these two hundred and six years of his life, what he hath after his happy death to be attempted by our Father and by us, but knowing, which we do choose, will not permit of this ground to make rehearsal of it, it is enough for those which do not despise our declaration to have touched upon it, thereby to prepare the way for their more close action and association with us. Truly, to whom it is permitted to behold, read, and themselvesward teach himself those great characters which the Lord God hath manifested upon the world's mechanism, and which He repeats through the mutability of Emperors, such an one is already sure, though as yet unknown to himself, and as we know he will not neglect our invitation, so, as like manner, we assure all devout, for we promise that no man's scepticism and hyper-

shall deliver him who shall make himself known to us under the aid of mercy and desire our sanctifying. But to the false and to impostors, and to those who seek other things than wisdom, we witness by these presents publicly, we cannot be betrayed into them, to our loss, nor be known to them without the will of God, but they shall certainly be partakers of that terrible condemnation spoken of in our *Prima*, and their impious designs shall fall back upon their own heads, while our treasure shall remain unspoiled, till the Lord shall arise and smite them as his foes, receive and employ them for the establishment of his kingdom.

CHAPTER VI.

One thing should here, O mortals, be established by us, that God hath decreed to the world before her end, which presently thereupon shall come, an influx of truth, light, and goodness, such as he commanded should accompany deliverance from Paradise and restore the memory of man: Whence there shall come all felicity, darkness, and bondage, which hitherto by little, with the great globe's revolutions, hath crept into the arts, works, and governments of men, darkening the greater part of them. These hath perceived that marvellous diversity of persons, scholars, and heretics, which makes them difficult to the wisest men, seeing on the one part they were hindered by the reputation of philosophy and on the other by the facts of experience, which if (as we trust) it can be ever removed, and instead thereof a single and sufficient rule be instituted, then there will indeed remain shadows unto those which have taken pain therein, but the sum of the so great work shall be attributed to the blessedness of our age.

As we now realize that many high intelligences by their writings will be a great furtherance unto the Information which is to come, so do we by no means attempt to ourselves this glory, as if such a work were easily imposed on us, but we testify with our Saviour Christ, that never shall the stones run up and offer their service, than there shall be any want of execution of God's counsel.

CHAPTER VII.

God, indeed, hath already sent messengers which should testify His will, to wit, some new stars which have appeared in *Serpentaria* and *Oryzon*, the which powerful signs of a great Council shall testify how far all things which human ingenuity discovers, God calls upon. The hidden knowledge, as likewise the Book of Nature, though I am sure open truly for all eyes, can be read or understood by only a very few.

As in the human head there are two organs of hearing, two of sight, and two of smell, but only one of speech, and it were but vain to expect speech from the ears, or hearing from the eyes, so there have been eyes which have seen, others which have heard, others again that have smell, and tasted. Now, there remains that in a short and swiftly approaching time hereafter should be likewise given to the tongue, that what formerly saw, heard, and smell shall freely speak, after the world shall have swept away the intricacies of her possessed and stupifying clothes, and with an open heart, have heard, and tasted that shall sweetly and joyfully go forth to meet the one thing in the morning

CHAPTER II.

These characters and letters, as God hath here and there incorporated them in the Sacred Scriptures, so hath He incorporated them most manifestly in the wonderful work of creation, in the heavens, the earth, and in all beings, in that in the multifarious products of nature, so we perceive trace the observations of the church, and how long they shall last. — From these letters we have borrowed our sacred writing, and thence have made for ourselves a new language, in which the nature of things is expressed, so that it is no wonder that we are not so disposed in other tongues, least of all in the Latin, which we know to be by no means in agreement with that of Adam and of Eve, but to have been contaminated by the confusion of Babel.¹

CHAPTER III.

But this also must by no means be omitted, that, while there are yet some visible barriers in our way, the which do hinder our purpose, we do collect in the sole, steady, methodical, and continual study of the Sacred Scriptures, for he that taketh all his pleasure thence shall have that he hath prepared for himself as a most easy way to come into our Fellowship, for this is the whole aim of our Latin, that sciences be not a character in that great mass of the world which has not a share in the memory, so there are several and distant men as who do make the Bible the rule of their life, the end of all their studies, and the companions of the married world, from whom we require not that it should be continually in their mouths, but that they should

¹ The original reads *Scripturae confusio*, "by the confusion of Babel."

appropriately apply its new interpretations to all ages of the world, for it is not our custom to be dilated the divine words, that while there are commendable expositions of the same, some adhere to the opinions of their party, some make sport of Scripture as if it were a tablet of wax to be indifferently made use of by theologians, philosophers, doctors, and mathematicians. Be it ours rather to bear witness, that from the beginning of the world there hath not been given to man a more excellent, admirable, and wholesome book than the Holy Bible; blessed is he who possesses it, more blessed is he who reads it, most blessed of all is he who truly understands it, while he is most like to God who both understands and obeys it.

CHAPTER XX.

Now, whatever hath been said in the First, through hatred of impostors, against the transmutation of metals and the supreme medicine of the world, we desire to be understood, that this is great gift of God we do in no manner set at naught, but as it bringeth not always with it the knowledge of Nature, while this knowledge bringeth forth both that and an infinite number of other natural sciences, it is right that we be rather earnest to attain to the knowledge of philosophy, our longest excellent way to the mastery of metals sooner than to the observation of Nature. He must needs be miserable he whom neither poverty, disease, nor danger nor any longer needs, who, as one raised above all men, both will over that which doth engender, affect, and pass others, yet will give himself again to all things, will build, make wars, and dominate, become as both of gold without, and of silver as inwardly.

vide tentare. God judgeth his officers, who exalteth the lowly, and smiteth the proud man severely; in the which he smiteth his angels to hold speech with them, but the holiness he decreeth into the wilderness, which is the judgment due to the Roman emperor who now persecuteth his chaplains with open mouth against Christ, nor yet in the full light, by which Gerasius hath detected his mean and unbecoming passages, will obtain from lying, that thereby he may hold the measure of his sin, and be found worthy of the sin. Therefore, one day it will come to pass, that the mouth of this viper shall be stopped, and his triple crown shall be brought to naught, of which things more fully when we shall have met together.

CHAPTER XII.

For conclusion of our Conclusion we most earnestly admonish you, that you may wrap, if not all, yet most of the worldly books of pseudo christians, to whom it is a just to apply the Most Holy Trinity in vain things, or to deceive men with monstrous symbols and enigmas, or to profit by the credulity of the credulous; our age doth produce many such, one of the greatest being a stage-player, a man with sufficient ingenuity for imposture, such doth the mass of human wisdom mingle among the good seed, thereby to make the truth more difficult to be believed, which is himself a simple and naïve, while believed a proud, haughty, and adorned with a taste of mingling godly and human wisdom. To that are who receive such books, and have returned to us, who seek not your money, but offer unto you most willingly our great treasure. We have not alter your goods with unswayed lying doctrines, but desire to make you partakers of our goods. We do not reject you

ables, but invite you to the clear and simple explanation of all secrets ; we seek not to be reserved of you, but call you into our more than earthly houses and palaces, by no means of our own, but (lest you be ignorant of it) as formed thereby by the Spirit of God, commanded by the testament of our most excellent Father, and impelled by the mystery of this present time.

CHAPTER XII.

What think you, Gardens, O Monte, seeing that we already worship Christ, receive the pope, admit ourselves to the true philosophy, lead a worthy life, and deeply will, intend, and wish many more unto our Fraternity, unto whom the same Light of God liberally appeareth? Consider you not that, having possessed the gifts which are in you, having received your understanding in the Word of God, and having weighed the imperfections and incompleteness of all the arts, you may at length in the future deliverance with us open their remedy, cooperate in the work of God, and be accessible to the restoration of your land? On which work these points will follow, that all those goods which Nature hath dispersed in every part of the earth shall at one time and altogether be given to you, inquest in entire rule of law. Then shall you be able to expel from the world all those things which darken human knowledge and hinder action, such as the vain judgementally opinions and monstrous fables.

CHAPTER XIII.

You, however, for whom it is enough to be accessible out of curiosity to any collocation, or who are dazzled by the glittering of gold, or who, though now speechless, might

be led away by such unexpected good-will into an effusive, idle, nervous, and perhaps idle, do not disturb our sacred silence by your clamour, but think, that although there be a medicine which might fully cure all diseases, yet those whom God wishes to try or to chasten shall not be affected by such an opportunity, so that if we were able to reach and master the whole world, and liberate it from innumerable hardships, yet shall we never be mentioned unto any man unless God should favour us, yet, it shall be as far from him who wishes to be partaker of our nation against the will of God that he shall never lose his life in seeking us, than often happens by finding us.

FRANCIS R. C.



CHAPTER V

THE CRITICAL MESSAGE OF CHRISTIAN ROSENCRANTZ.

THE whole Rosencrantz controversy centers in the publication, which Fjeld describes as "a most instance of extraordinary talent." It was first published at Strassburg in the year 1811, but, as will be seen in the seventh chapter, it is supposed to have existed in manuscript as early as 1681, thus antedating by a long period the other Rosencrantz books. Two editions of the German original are preserved in the library of the British Museum, both bearing the date 1811.¹ It was translated into English for the first time in 1846, under the title of "*The Rosencrantz Romance or The Chymical Wedding. Written in High Dutch by Christian Rosenkrantz. Translated by E. Forster, late Fellow of King's College in Cambridge. Increased and altered, according to Order. Printed by A. Smith, at the Crooked Billet in Stoney Street, Shoreditch; and Sold at the Three Keys in St. Pauls Church, Greenchurch-lane.*" It is this translation as published, that is, composed by the removal of all irrelevant matter and dangerous profanities, which I now offer to the reader.

¹ "*Opuscula Selecta Christiani Rosenkrantz.* Anno 1811. Berlin: Gleditschius Strassburg. Anno 1811." The second edition was printed by Conrad Faber.

The Capital Meetings of Christian Scientists. June 1413.

*Arctos pulchre volens, et grævas prælosum matronæ
Regis in Regibus æque parit, ut dicit celebrare reges.*

THE FIRST BOOK.

The First Day.

matronæ

On an evening before Easter-day, I sat at a table, and having in my hands paper saturated with my Creator and considered many great mysteries (believed the Father of Light had shown me not a few), and being now ready to prepare in my heart, together with my dear Pached Lamb, a small, unobserved, unbelieved wife, when a sudden attack as terrible a tempest, that I imagined no other but that, through its mighty force, the hill whereon my little house was located would fly all in pieces. But unmovable as this, and the like, from the devil (who had done me many a fright) was no new thing to me, I took courage, and persisted in my meditation till somebody touched me on the back, whereupon I was so largely terrified that I dared hardly look about me, yet I showed myself as startled as human frailty would permit. Now the same thing still touching me several times by the coat, I glanced back and behold it was a fair and glorious lady, whose garments were all silver-colour, and curiously bespangled with golden stars. In her right hand she bore a sceptre of beaten gold, whereas a Roman emperor which I could well read but am forbidden to give its reveal. In her left hand she had a great bundle of letters in all languages, which she (as I afterwards understood) was to carry into all countries. She had also large and beautiful wings, full of eyes throughout, wherewith she

matronæ

could move slowly, and fly swifter than any eagle. As soon as I turned about, she looked through her letters, and at length drew out a small one, which, with great reverence, she laid upon the table, and, without one word, departed from me. But in her moving upward, she gave so mighty a blast as her golden trumpet, that the whole hill shook thereof, and for a full quarter of an hour afterward I could hardly hear my own words.

In so subjected for an adventure I was at a last how to advise myself, and, therefore, laid upon my knees, and besought my Creator to permit nothing contrary to my eternal happiness to befall me, whereupon, with fear and trembling, I went to the letter, which was now as heavy as silver to me, wrought gold. As I was diligently viewing it, I heard a little bell, whereupon was inscribed a curious Cross, with again the acceptance for this letter:  Yours,

As soon as I opened this sign I was comforted, not being ignorant that it was little acceptable, and much less useful, to the dead. Whereupon I tenderly opened the letter, and within it, in an ancient hand, in golden letters, found the following verses written:—

“ This day, this day, this, this
The Royal Wedding is.
Let them flourish by both ballad,
And some joy of God design if I
There may be done to the mortal’s end
Whom these words Thy grace send,
And those are all done and be said.
Keep watch and wait,
Thyself regard,
Taken with diligence these letters,
The Wedding can’t thou be done soon
Be’t design have that have design,
Let him become the light that brings.”



Unhappily died *Spencer and Spence*.

to paper.

written in
pencil
on a piece of
paper
found

1. 1880
found

1. 1880
written
on a piece of
paper
found

1. 1880
written
on a piece of
paper
found

written
on a piece of
paper
found

As soon as I read the letter, I was like to have fainted away, all my hair stood on end, and cold sweat welked down my whole body. For although I well perceived that this was the appointed wedding almost seven years before I was separated in a holy way, and which I had with great satisfaction attended, and which, lastly, by the severity and sublimity of the plagues, I found so to be, yet could I never believe that it would happen under so grievous and profane conditions. For whereas I before imagined that to be a welcome guest, I needed only to appear at the wedding, I was now directed to *Draw Providence*, of which until that time I was never certain. I also found, the more I examined myself, that in my head there was only gross misunderstanding, and blindness in mysterious things, so that I was not able to comprehend even those things which lay under my feet, and which I daily uncovered with, much less that I should be born to the searching eye and understanding of the secrets of Nature, since, in my opinion, Nature might everywhere find a more virtuous disciple, to whom to intrust her powers, though temporary and changeable treasures. I found also that my bodily behaviour, external conversation, and brotherly love toward my neighbour was not duly purged and cleared. Moreover, the smiling of the flesh ministered still, whose affection was bent only to pomp, luxury, and worldly pride, not to the good of mankind, and I was always converting how by this art I might in a short time advantageously increase my advantage, rear steady pillars, make myself an everlasting name, and other the like carnal designs. But the visions which concerning the three Tongues did particularly affect me, which I was not able to make outly

my after-ponderation. Thus standing between hope and fear, examining myself again and again, and finding only my own frailty and unworthy, and exceedingly caused at the late-mentioned transgression, at length I betook myself to my usual room. After I had looked up some formal prayer, I laid me down in my bed, that no persecution up from good angels by the Divine persecutions might appear, and (as it had formerly happened) restrain me in this effort, which, to the praise of God, did now likewise hold me. For I was yet scarce asleep when an thought I, together with a number of men, lay chained with great chains in a dark dungeon, whereas we swarmed like bees in every corner, and thus reached each other's afflictions more grievous. Yet although neither I, nor any of the rest, could see one jet, yet I continually heard one bounding to another, when his chains or fetters were loosed even as little lighter. Here as I with the rest had conversed a good while in this affliction, and each was still reproaching the other with his blindness and captivity, at length we heard many tempests swelling together, and terrible-deeds beating so continually thereon, that it enjoyed as even as our affliction.

During this time the cover of the dungeon was lifted up, and a little light let down unto us. These first might truly appear, have been dismissed the trouble we kept, for all were pale-faced, and he who persecuted had too much feared up his self was forced down upon under the others' feet. In brief, each was driven to his opponent, neither did I longer, but, with my weighty fetters, slept from under the rest, and thus layed myself upon a stone, forsooth, I was several times caught as by winds, being silent, as well as I might, I guarded myself with hands and feet. We imagined that

we should all be set at liberty, which yet felt not quite otherwise, for after the soldiers who looked upon us through the hole had surrounded themselves with our struggling, a certain heavy-headed man called to us to be quiet, and, having obtained it, began then to rap on

My dear
Mother

Part I.
Scene I.
Act I. in 1
Prologue

If wicked worlds would follow
Themselves to a good end,
There were no more good words
By righteous Mother said;
For were the more not true,
They were to me not better true,
And still to prove to
Father, my dear Mother will
That better never was,
The clearest gods permitting still
The work to Light to be,
Whether in house or in the street
We sign my education,
That is her given way to learn,
A good deal that'll follow;
For now a word shall be let down,
And when's our long dream
That truly to stand.

He had scarce done speaking when an Ancient Master commanded, but certain to let down the word were. Thus into the deepens, and drew up whatsoever could hang upon it. Good God! that I could sufficiently describe the heavy that grew amongst my every one there to reach the end, and only kindred each other. After some manner a little bell rang, whereupon at the first pull the servants drew up four. At that time I could not come near the word, having to my huge mischievous betoken equal to the noise at the wall, whereas the word descended in the middle. The word was let down the conditions, but down, because their chains were too heavy, and their heads too tender, could not keep hold on it, and brought down others who else might have

My dear
Mother

Scene

hold on fast enough. Nay, many were heavily pulled off by those who could not themselves get at it, as others were not even in the money. But they of all most moved my compassion whose weight was so heavy that they tore their hands from their bodies, and yet could not get up. There it came to pass that at these five times very few were drawn up, but as soon as the sign was given, the servants were so visible in the drought that the most part troubled one upon another. Who wept, the ground jerk, and soon myself, despaired of redemption, and called upon God to have pity on me, and deliver me out of this misery, who also heard voices of us, for when the word came down the next time, ^{then} some lay themselves flat upon it, and whilst it was going from one side to the other, it came to me, whilst I sat there motionless, got up, and, and as beyond all hope came out, whom I exceedingly rejoiced, perceiving not the word which in the drawing up I covered on my head by a sheep-skin, till I, with the rest of the released (he was always before drawn) was left to help at the mouth and feet full, at ^{times} which, through sinning, the blood ran down my cheeks. Thus, nevertheless, through joy I rejoiced not.

When the last drought, wherein the most of all being was finished, the Master caused the word to be last sung, and called last upon us to declare last resistance to the rest ^{against} ^{them} of the prisoners, who then spoke unto God.

To children dear
 All present here,
 What a field were completed and done
 How long before revealed us,
 While we lay motion of grief great
 To make us both who have both drawn;
 May never discontented flourish;
 The joyful time be drawing on